

England
Parliament NEW
2
PROPOSITION

Propounded to the City of
LONDON

By the LORDS and COMMONS,
Concerning the raising speedy Ayd for
the reliefe of *HULL*.

Whereunto is annexed the Par-
liaments Resolution concerning Sir
JOHN HOTHAM, and all those
that are faithfull to the
Commands of the
PARLIAMENT.

Ordered that this be Printed, and pub-
lished. *John Browne, Cler. Parl.*

whereunto is annexed,
His MAJESTIES Declaration to the Parliament
concerning Peace or Warre with *Hull*.

LONDON,
Printed by T. F. for F. S. July, 15. 1642.

The entry for the first tract
of this vol. in Thomason's
Catalogue is, "1. Ash's
Sermon preached before
the military forces of the
city of London." With a
note at foot, "vide 26. in
56." where the work is
again entered. So that,
vol. of this vol. was, to all
appearances, removed as
a Duplicate, by Thomason
himself April 23, 1861.

England
Parliament NEW 2
PROPOSITION

Propounded to the City of
LONDON

By the LORDS and COMMONS,
Concerning the raising speedy Ayd for
the reliefe of *HULL*.

Whereunto is annexed the Par-
liaments Resolution concerning Sir
JOHN HOTHAM, and all those
that are faithfull to the
Commands of the
PARLIAMENT.

Ordered that this be Printed, and pub-
lished. *John Browne, Cler. Parl.*

whereunto is annexed,
His MAJESTIES Declaration to the Parliament
concerning Peace or Warre with *Hull*.

LONDON,
Printed by T. F. for F. S. July, 15. 1642.





New PROPOSITIONS propounded to the City of London.



His Majesty having an intent to besiege Sir John Hotham, a Member of the House of Commons, and by their appointment Governor of his Majesties Towne of Hull, and to that end having summoned all the Gentlemen Freeholders and others that had underwrit for Horse for His Majesties service, giving them command to march towards Hull, there to attend His Majesties further pleasure.

Sir John Hotham having intelligence of his Majesties intention, thought it necessary to use the best prevention that he could to secure the Towne from being ta-

ken, knowing how disadvantageous the losse thereof would prove to the proceedings of Parliament, and the Peace of the Kingdome, and that hee might altogether be left destitute of meanes to prosecute his Service begun, hee sent out a party of his men, with command that they should fetch in all the Cattell and Sheepe, that they could find within foure Miles of the said Towne, which being accordingly performed, he gave order that the sluices should be drawne up, and that they should drowne the Medowes 3. miles round, to prevent the Kings Forces of marching too neare, he being not able to vie for the present with so great a power.

His Majesty having received intelligence of what Sir *John Hotham* had done, drew his Forces to *Beverley*, and from thence surrounded them at foure Miles distance, stopping all passages either to or from *Hull* withall cutting of all meares of reliefe either by Sea or Land, taking away the Springs of fresh water, by that meanes to starve them

them up, neverthelesse Sir *John Hotham* sent private intelligence to the Parliament, certifying what hee had done; and in what estate himselfe and the Towne was, which the Lords and Commons taking into consideration, thought it necessary to declare their resolution to the world, as followes.

Whereas Sir *John Hotham* hath been forced for the prevention of the sudden surprisall and destruction of the Town of *Hull*, to let in some Tydes from *Humber*, upon the grounds adjoyning to the said Towne.

They have therefore promised and assured all persons whatsoever that are owners or Farmers of the said grounds, which are impayred by this overflowing of the Water, full and ample satisfaction for any losse they shall sustaine.

Likewise, they doe promise to second and save harmelesse all such persons as shall either by Sea or Land furnish them with any provision of Victuall, Beere; or any other thing; and also make good payment for

A 3. the

the same, also that all persons of the said Towne, as stand well affected to the service and stand close in their fidelity and assistance to the Governour thereof, they doe hereby assure them that they are resolved that they shall receive encouragement and protection from them, answerable to such a service.

Likewise, they for the speedy reliefe of the said Towne have used their utmost endeavour to raise supplies of men and Arms, as may appeare by their Propositions to the City of *London*.

1. That the Propositions should be rendered to the Common Councell of *London*, that they would consider of a way, for the speedy raising of 10000 men within the City.

2. That the said men should be forthwith listed to Officers, trained and entered into pay.

3. That they shall march into any part of this Kingdome by the direction and Authority of Parliament.

4. That

4. That if the Citizens of *London* shall find any Armes towards the setting forth of these men, if any Armes be lost or spoyled, they shall be made good unto them.

5. That seeing there is such preparation with the King in the North, they desire that these Propositions may be put in execution within foure dayes.

His Majesties Message to the Parliament, of the eleventh of July.



Y Our former Declarations, and this Our Proclamation (which We heerewith send you) you and all Our good Subjects may see the just grounds of our present Journey towards Our Towne of *Hull*. Before Wee shall use force to reduce that place to its due Obedience, We have thought fit once more to require you, that it may be forthwith delivered up to us, (the businesse being of that nature that it can admit no delay)

(6)

delay) Wherein if you shall conforme your
selves, we shall then be willing to admit
such addresles from you, and returne such
Propositions to you, as may be proper to
settle the Peace of this Kingdome, and com-
pose the present distractions. Doe your du-
tie herein, and be assured from Us in the
word of a King, that nothing shall be wan-
ting on Our part that may prevent the Ca-
lamities which threaten this Nation, and
may render Our People truly happy. If
this our gracious Messlage shall be declined,
God and all good men judge betwixt Us.
We shall expect to receive satisfaction here-
in by your Answers to be presented to Us at
Beverley upon Friday being the fifteenth
day of this present July, 1642.

FINIS.

our
mit
uch
to
m-
du-
the
an-
Ca-
nd
lf
ed,
ls.
re-
at
th

THE HUMBLE ³
PETITION

K. instanc OF THE
particular Lords and Commons

In Parliament Assembled,

To the KINGS most Excellent
MAJESTY.

For a Pacification between His
Majesty and Both Houses.


Veneris Julii 15. 1642.

*Ordered by the Lords in Parliament, That this
Petition be forthwith printed and published.*

Jo. Brown Cler. Parliamentorum.

LONDON,
Printed for Christopher Latham, and T. Creak.

1642.



THE HONOURABLE
PETITION

Lords and Commons

In Parliament assembled

To the Honourable the Lords and Commons

in Parliament assembled



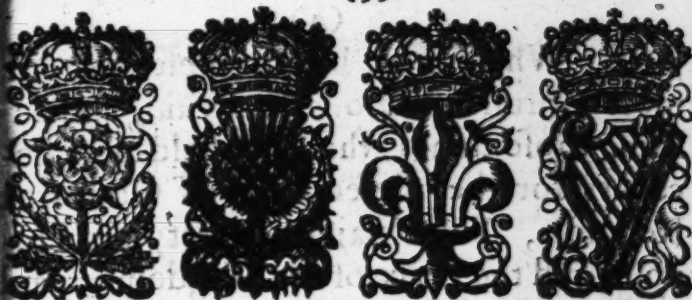
Presented by John Smith Esq.

of the County of Middlesex

to the Honourable the Lords and Commons

in Parliament assembled

That the said John Smith Esq.



To the **KINGS**
MOST EXCELLENT
MAJESTY.

The humble **Petition** of
 the **LORDS and COMMONS**
 in Parliament Assembled,

May it please Your Majesty,



Lthough we your Majesties
 most humble and faithfull
 Subjects, the Lords and
 Commons in Parliament
 assembled, have been very
 unhappy in many former
 Petitions and Supplications to your Ma-
 jesty,

jesty, Wherein we have represented our
 most dutifull Affections, in advising and de-
 siring those things which we held most ne-
 cessary for the preservation of Gods true
 Religion, Your Majesties safety and Ho-
 nour, and the Peace of the Kingdome; And
 with much sorrow doe perceive, That
 Your Majesty, incens'd by many false Ca-
 lumnes, and Slaunders, doth continue to
 raise Forces against us, and Your other
 peaceable and loyall Subjects, and to make
 great Preparations for Warre, both in the
 Kingdome, and from beyond the Seas;
 And by Armes and violence to over-rule
 the Judgement and Advice of your great
 Councell, and by force to determine the
 Questions there depending, concerning the
 Government and Liberty of the King-
 dome; yet such is our earnest desire of
 discharging our duty to Your Majesty and
 the Kingdome, to preserve the peace there-
 of, and to prevent the Miseries of Civill
 Warre amongst your Subjects; That not-
 withstanding we hold our selves bound to
 use all the means and power, which by the
 Lawes and Constitutions of this Kingdome

we are trusted with for defence and protection thereof, and of the Subjects from force and violence; We do in this our humble and loyall Petition prostrate our selves at Your Majesties feet; beseeching your Majesty, That You will be pleased to forbear, and remove all Preparations and Actions of Warre, particularly the Forces from about Hull, from Newcastle, Tynmouth, Lincoln, and Lincolnshire, and all other Places; And that your Majesty will recall the Commissions of Array, which are illegal; Dis-misse Troops, and extraordinary Guards, by you raised; That Your Majesty will come neerer to Your Parliament, and hearken to their faithfull Advice, and humble Petitions, which shall onely tend to the defence and advancement of Religion, Your owne Royall Honour and safety, the Preservation of our Lawes and Liberties; And we have been, and shall ever be carefull to prevent and punish all Tumults, and seditious Actions, Speeches, and Writings, which may give Your Majesty just cause of distast or apprehension of danger. That Your Majesty will leave Delinquents to the due course

course of justice; And that nothing done or spoken in Parliament, or by any Person in pursuance of the Commands and Directions of both Houses of Parliament, be questioned any where but in Parliament.

And we, for our Parts, shall be ready to lay downe all those preparations which we have been forced to make for our defence. And for the Towne of *Hull*, and the Ordinance concerning the Militia, as we have in both these particulars, onely sought the preservation of the Peace of the Kingdom, and the Defence of the Parliament, from force and violence; So we shall most willingly leave the Town of *Hull* in the state it was before Sir *John Hotham* drew any Forces into it, delivering your Majesties Magazine into Your Tower of *London*; And suppressing whatsoever hath been disposed by us for the service of the Kingdome. We shall be ready to settle the Militia by a Bill, in such a way, as shall be Honourable and safe for Your Majesty, most agreeable to the duty of Parliament, and effectually for the good of the Kingdom; That the strength thereof be not imployed against it selfe; and

and that which ought to be for our security, applied to our destruction: And that the Parliament, and those who professe and desire still to preserve the Protestant Religion, both in this Realme, and in *Ireland*, may not be left naked, and indefensible, to the mischevous designs, and cruell attempts of those, who are the profest and confederated enemies thereof, in Your Majesties Dominions, and other Neighbour-Nations. To which if Your Majesties courses and Councels shall from hence-forth concur, We doubt not but we shall quickly make it appeare to the World, by the most eminent effects of Love and Duty, That Your Majesties personall safety, Your Royall Honour and Greatnesse are much deerer to us then our owne Lives and Fortunes, which we doe most heartily Dedicate, and shall most willingly imploy for the support and maintenance thereof.

FINIS.

and that which ought to be for our security
applied to our definition: And that the
Parliament, and those who profess and
desire still to preserve the Protestant Reli-
gion, both in this Realm, and in Ireland,
may not be left naked, and indefensible, to
the malicious designs and cruel attempts
of those, who are the protest and confeder-
ated enemies thereof, in Your Majesties
Dominions, and other Neighbouring Nations.
To which if Your Majesties comes and
Councils shall from hence forth consent,
We doubt not but we shall quickly make it
appear to the World, by the most emi-
nent effects of Love and Duty, That Your
Majesties personall safety, Your Royall Ho-
nour and Greatness are much dearer to us
then our own lives and fortunes, which
we doe most heartily Dedicate, and shall
most willingly employ for the support and
maintenance thereof.

4
608 8 10
Charles II
Reg
H
HIS MAJESTIES
PROPOSITIONS
TO

Sir *John Hotham*, and the Inhabitants of *Hull*, July

11. Wherein He Declares His Royall Intention, either
for Peace or Warre, *Published by his Majesties Command.*

With Sir *John Hothams* Declaration concerning the
same. And the French Ambassadors Desires to
His Majesty.

With the Resolution of both Houses of *Parliament* for the sending
down of Forces. Ordered that this be printed and published

John Brown Cler, *Parliamentorum*.



July 15. LONDON. Printed for Edward Johnson.



HIS
MAJESTIES

Proceedings at *Hull*.

From the 8. of July to the 12. 1642.

A Las, poor Subjects of *England*, are not your Fears and Jealousies almost grown and come to a full perfection and conclusion? Do not thy Foes still begin to encrease more and more, and begin to presume so farre, as to bring in such Controversies and home-bred Treacheries to be the utter Overthrow of this poore Iland, by endeavouring to bring this King, dome to a Civill warre?

For these Times are now filled with such malignant spirits, devoted altogether

A a

to

to the service of the Divell, labouring to bring to confusion and destruction all the Opposers, or not compliants to their wicked Designs :

Which I pray God to turn the hearts of all those that are now intended to raise Forces, but to what end is not known, and that all things may be restored to Order, Unity, and Concord, that peace may flourish once again in these Kingdoms, that so by that means the Kings most Excellent Majesty may have his Towns and Forts resigned up unto him, which now he is quite destitute of, and have Command over them, especially that of *HULL*, which now he is resolved, and fully determined, eyther to winne or lose the said town of *Hull*, having mustered together many Armed men, and have stopped the passage every way, and so blocked them up, that they can have no provision nor Ammunition be brought unto them ; and His Majesty is likewise resolved, to intrench all therabouts, he having already built many Fortifications therabouts.

Upon

Upon Friday last, Sir *John Hatham* seeing His Majesties Resolution, he shot at the said Fortifications which were made by his Majesties Forces.

There is many pieces of Ordinance planted neer *Hull*, intending to stop the passage, so that there can come no succour nor Relief to that town, but with great strength: His Majesty being resolved, that till he hath taken that place, he will not return to *York*, many volunteers marching to his Majesty daily, promising to assist him to the utmost of their Endeavours, an Oath being taken amongst them for the performance therof.

The House of Commons having taken into Consideration the aforesaid Passages concerning *Hull*, forthwith Ordered, that there should be Forces raised, and sent down for the strengthening of the said town, and concluded, that there should be sent ten Captains, ten Lieutenants, and ten Ensigns, and moneys were likewise proportioned for them to be speedily sent away, and to satisfie those of the Garrisons in Arrere.

And



And it was likewise Ordered, that 2000. men should be forthwith sent to *Hull*, and that Drums should be forthwith struck up in *London* for that purpose, according to the Desires of Sir *John Hotham*, and that in his Letters which he sent to the *Parliament*, were Declared his full Resolution, and although he were so besieged, and encompassed by his Royall Sovereign; yet by the help of God, he would strive and endeavour to the utmost of his power, to perform the trust which both Houses had reposed in him, wherby he would prove himself a true and faithfull servant to both Houses, not resisting his Majesty in any thing, contrary to the trust which was reposed in him by the Honourable Court of *Parliament*.

His Majesty hath Declared to the Inhabitants of *HULL*, His gracious will and pleasure; which is, That His Majesty is resolved to grant a free pardon to all those in *Hull*, if so be they will but humble themselves unto him, and lay down their arms, which he Declared and published at the Court

Court of Yorke, under his great Seal of
England, July 12. 1642.

Both houses Ordered, that there should
a speedy Writ issue forth for choosung of
other Parliament men in the room of those
that were removed. Likewise, they recei-
ved from the Kings Majesty, a Letter con-
cerning the Desires of the French Amba-
sador, having beg'd a pardon of the King,
for divers Jesuits, but his Majesty answer'd
him, that he had referred the same to the
Parliaments Determination, Desiring the
Parliament to send him a speedy Answer,
concerning the same.

The Parliaments Answer.

That those who were taken since the
last Proclamation, for their banishment
should be executed according to Law, and
the rest which have bin long in prison to
be referred to the Kings Mercy.

There is great Preparation for warre in
the North, in *Westmerland*, and *Cumberland*,
both Houses receiving the said intelli-
gence.

The



The Kings Majesty hath also Declared
to all the Northern parts of *England*, that
whosoever shall give him their cheerfull
help at this time, either with Men, Horse,
Arms, or Money, to be brought, sent, or con-
veyed unto him, He will look upon it as
a service never to be forgotten, which De-
claration He commanded should be sent to
all his loving Subjects in *Yorkshire*, which
they most cheerfully assented to, promising
to aid and assist him with Men, Horse,
Arms, and Money, for the peace and safety
of the Kingdome.

Both Houses Voted, that it is illegall
and against the Laws of the Land, for any
to appear in such a warlike manner.

Ordered that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing Cler. Parl. D. Com.

Jesuits, Society of

R. JESUITES

PLOTS

AND

COUNSELS

Plainly discovered

To the most unlearned :

Which hath satisfied many about these present distractions.

VVherein is laid open the Jesuites endeavours to bring all States to Monarchies, and all the Commons in Monarchies to Slavery, and how they have been put on foot here in *England*.

Also how their counsels brought Germany into these long and bloody wars, and endeavoured to bring Poland into slavery.



L O N D O N,
Printed for John Bartlet. 1642.

RECEIVED

THE


COLLEGE



LIBRARY

UNIVERSITY OF TORONTO

JESUITES Plots and Counsels plainly discovered, &c.

 S our Brethren of *Scotland* (after evill Counsellors had loaded them with as many reproaches of as high a nature as now are laid against the Parliament) were yet found loyall Subjects at last, when as they had made way to enforme his Majesty of the wrongs done to himself and his Kingdoms thereby, so we hope will this Parliament at length be found, who have conflicted with the same Counsellors to undoe *England* and *Ireland*, which endeavoured to undoe *Scotland*, and who have done no other acts of State against his Majesties mind, then they did.

This Parliament is hated above all other, because it hath found more Delinquents, and especially because it cannot be broken at pleasure; and ever since that Act was passed, all wayes have been taken to dissolve or destroy it, even before these bug-beares of *Hull*, or the *Militia* were hatched. And now that all other plots faile them, they would render them odious to the people, that they might help to doe it: And what wonder if those that have counselled to break so many Parliaments, laboured to divide Parliaments, hated and scorned Laws and Parliaments these many yeers, should now be active against this lasting Parliament? It is well known, the Jesuites plots & counsels are utterly against Parliaments, and all Government where Commons have any hand, because one man is easier dealt withall

then many : And therefore the State of *Venice* (though they be Papists) have banished them, as haters of their kind of Government. It was long since said by a great Statesman, that the Jesuites counsels were followed lesse or more in all Kingdomes, both where they were loved and where they were hated, but in States * not so easily. And to that end have they laboured these 100. yeares as stories tell us, to bring people every where to slavery, and Kings to be absolute. And about that time, the King of *Spain* guided by their counsels, lost the Low Countries by endeavouring to make them slaves. And who sees not, that such Counsels have prevailed too long among us here, especially since the French Queen and her Jesuites came into *England*; who is indeede accounted the fire-brand of all Christendome; and so men may easily see the rise of all our miserable distractions at this time: and what reason Parliaments have to oppose them and fence Kings against them, lest the Jesuites subtil Counsels enable our Papists (as it was in *Germany*, at the beginning of their civill wars) to divide the Protestants, and make them helpe to destroy each other. It hath been declared in Parliament, that those which have put *Ireland* into blood, did hope to have begun first with us. And what plots have been assayed in *Scotland* to bring all to confusion, by some of the same hands that are now against us, before his Majesties journey thither, and when he was there also, are not yet forgotten. And the Papists, though they play under board, in all these have set Protestants against Protestants, except onely in *Ireland*, where they were ten to one, and also thought themselves sure of friends at our Court, (and perhaps then in Parliament too) potent enough

enough to stop all succours from the poor Protestants there, and so feared not to declare to fight for Popery, and to root out all Protestants Irish or English. In all other places they easily draw to them such as are obnoxious to the Laws, as Papists, Arminians, and other offenders are here that live against the laws. And what wonder if they be active against Parliaments, and for the Kings prerogative, whither they must fly for shelter against the Justice of Parliaments. Oh that the Lord would please to make *England* wise by all the misery of our neighbours about us ! especially * *Germany*, who hath suffered such long and wofull calamity, and was brought into it by the same wayes the Papists now go about to bring misery upon us: For they pretended the authority of the Emperour, whom they had on their side, and great love and friendship to those Protestants called *Lutherans*, and laboured to incense them against those Protestants called *Calvinists*, who are reformed farthest from Popery, and did at length so divide them, as that the D. of Saxony with his great strength took on the Emperours side, and so the Lantgrave of *Darmstat* and others who had great countreys under their command. And most of the rest stood Neuters, as the chiefe Duke of *Brunswick*, *Luneburg*, *Aunsbach*, and the Cities of *Ausburg*, *Norimberg*, *Wormes*, &c. Yet the Marquesse of *Baden* being a Lutheran, and some other, took part with the Calvinists, foreseeing the treachery of the Emperour and his Papists. Those that stood Neuters, durst not trust the Papists, and yet out of ill will would not joyne with the Calvinists. And thus things stood under bloody wars about a dozen years, till the Emperour and Papists began (notwithstanding all their faire promises) to oppresse the Duke of Saxo-

* When the Emperour laboured to reduce it to slavery,

ny and other Lutherans that sided with them, as well as those that stood Neuters; and then the Lutheran Princes as well as the Calvinists, called in the King of *Sweden* to their aid against the Emperour and his Papists, who with great diligence and wisdom united all Protestants together when it was too late, and that goodly large fruitfull countrey was almost wasted and desolated, and till this day, after 20. yeeres miserable wars, the Papists, with the help of neighbour Papists abroad, stand in defiance against the Protestants so united, and all the power of *Swedeland* also: and yet at first the Protestants were two to one, if they had then stuck together. Which had they done, I beleeve (as I heard some of the Princes of *Germany* say when I was there) the War had been quickly and happily ended. And our quarrels would soone be ended, if the Lord please to give all Protestants wisdom to side with the King and Parliament, and joyne them together, not with King and a faction of Papists and Arminians that would engrosse his Majesty to themselves from his Parliament: As the *Scots* wisely and loyally did to their eternall honour and safety, who intended no disloyall act against the King, but onely came to remove evill counsellors from him, and accordingly sent their Petitions before them. All this well considered, will satisfie the common Objection now made against this Parliament, That although we have hitherto obtained much good thereby, yet now they are like to bring all to confusion and ruine: For if such Counsels as afore-said have been and still are followed, had we had no Parliament, we must have lost Religion and Liberties forever, or else those illegall taxes, burdens, and superstitions put upon us, and the injustice of all Courts rack-

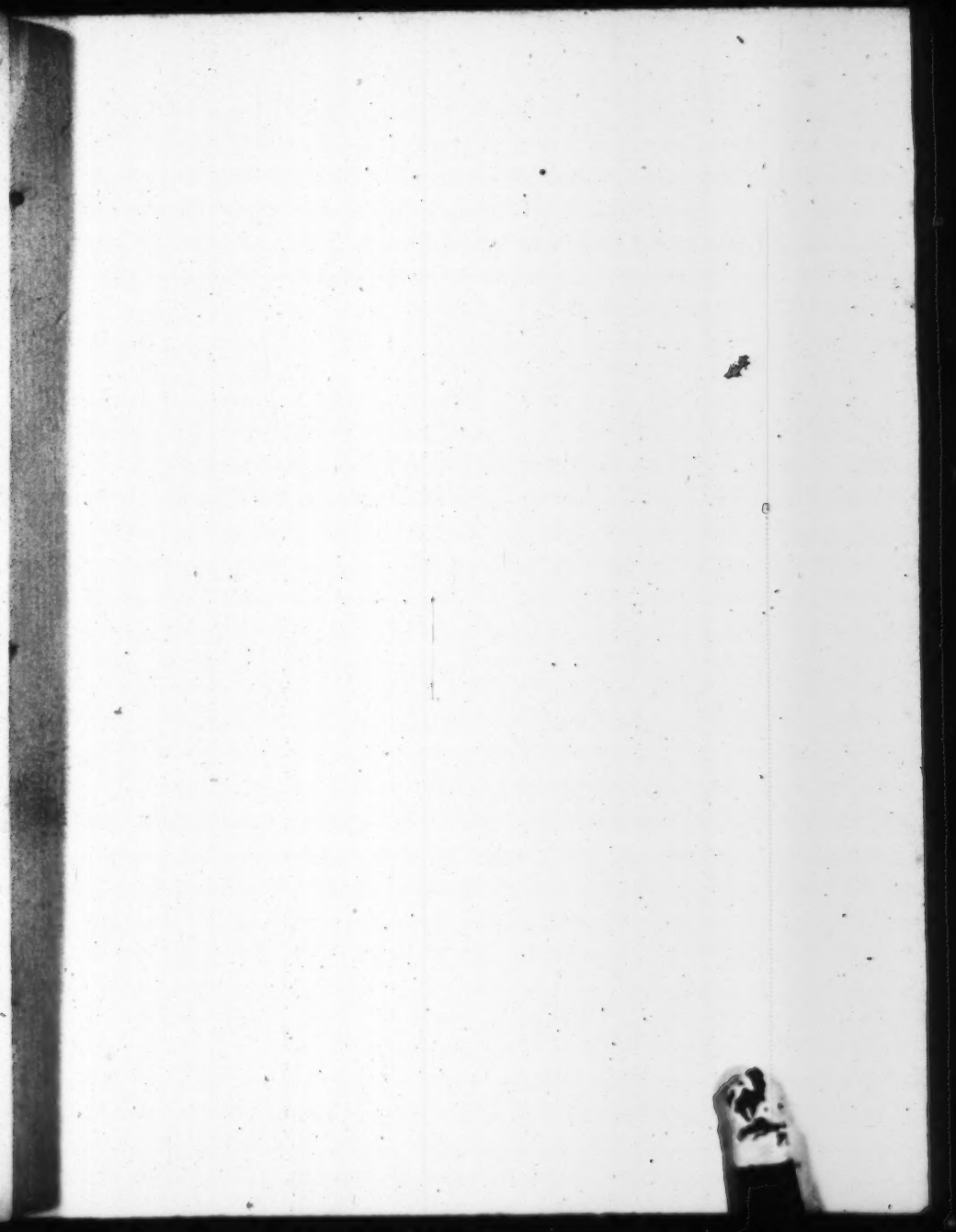
racking us, must needs have put us into worse confusion, having no head and lawfull power to guide us. And since the sitting of this Parliament, if they had suffered all things, and not resisted as they did, they would certainly have been dissolved or destroyed, and then where had all the new Laws been as well as the old? They that so easily brake the old, could break the new, and bring up all Courts and Taxes againe. And those that have dealt so with us already, and would have made a bloody War upon the Scots, and practised so much treachery and falshood against them, who are yet found loyal subjects, and honest men, and have bin alwayes ready to hinder all succour for our brethren of *Ireland*, what hope can we have so long as any of them are suffered about his sacred Majesty?

The example of the late King of *Poland* may also teach us the wicked practice of the Jesuites, who being a man of great parts, of a very just and sweet nature when he was young, was yet by those counsels brought to endeavour the ruine of that State, who freely chose him, and made him a King, being one of the most free and potent States under a King, of the Christian world. They might assemble in Parliament for six weekes once every yeere if need were, and aske the King no leave, as I have beene told by some of their own mouthes, and then take downe all Officers of Court and Kingdom if faulty, and set up new. They might have every Noble-man his guard of some 200. some 300. men, &c. yet by subtil dividing the Great men and favouring Factions, especially the blasphemous Sect of Socinians who are further from Popery, (which was the Kings Religion there) then any other:

For

For that little truth of the blessed Trinity and of Christ, which Papists maintaine with us, they deny and count it to be Popish doctrine: yet these were favoured, and did much increase. And if that King had lived to this day, he was in an easie way to have enslaved that free people, and overthrown their glorious state: For when some of the free Princes of that State, and Lords went to advise with the Duke of *Lituania* thereabout, he told them it seemed too late now, and his advice should have been heard long ago. Indeele now at the election of this new King, they have settled all in its ancient splendor againe. These things are well known to those Merchants that traded that way in those times.

FINIS.



6

A

SERMON

PREACHED IN
S. MARIES
IN

CAMBRIDGE,

Upon Sunday the 27 of March, being
the day of His MAJESTIES
happy Inauguration :

By

R. I. HOLDSWORTH D. D.

Master of *Emmanuel* Colledge in
Cambridge, Vicechancellour of
the Universitie, and one
of His MAJESTIES
Chaplains.

Published by His MAJESTIES command.

Printed by *Roger Daniel*, Printer to the
Universitie of Cambridge.

1642.



TO THE KINGS MOST
EXCELLENT MAJESTIE
CHARLES,

By the Grace of God, King of
England, Scotland, France, and
Ireland, &c.

Most Gracious Sovereigne,

Had not adventured to bring these
unpolished meditations into the pub-
lick light, much lesse to have set
them before the Sunne, but that Your
Majestie was pleased to beckon them to Your Self,
and to draw them as by Your own beams, so under
Your own shade into Your Royall Presence, that
being first animate d with the gentlenesse of Your
beams, they might not be dazled with the splendour.
Neither is this the least of Your Princely excel-
lencies,

Matth. 8. 1. lencies, that You please as Christ in the Gospel, to
come down from the Mount, for the more
free acceſſe of Your people; and know, with Moſes,
to put the vail of Goodneſſe over the ſhinings
of Maieſtie, ſo that the meanest of Your ſubjects
may be refreſht with the light of your countenance
notwithſtanding the luſtre, and draw livelihood
from the ſplendour, through the ſerentic, find-
ing the medium of their happineſſe as well as the
object to be, under God, in Your Self. It is not to be
expected at this preſent, that the irradiations of this
light ſhould be ſo vigorous in a cloudy Region: We
now ſee to our grief what a miſery it is to have the
Royall influence intercepted as of late it hath been,
and ſtill is, by thoſe diſaſtrous obſtructions, which
at firſt had onely the appearance of Elia's cloud, like
the hand of a man; but are ſince grown to that
vaſtneſſe, as they threaten to the whole Kingdome
ſuch ruine as our finnes call for: yet in the miſt of
theſe ſad diſtractions, it is Your Maieſties comfort,
that as their occaſions are from below, ſo their diſpo-
ſall is from above, both for the exerciſe of Your
Princely clemency and patience, and for the
triall of the ſincereſt loyalty of your ſubjects;
yea, and religious hearts, through all theſe clouds,
can diſcern, and do with thankfulneſſe acknowledge
the

the saying of Solomon to be most true, In the light
of the Kings countenance there is life : the
life of the whole State, that it may happily rise to
the former glory, wherein it so long flourished : the
life of the Church, that it may recover out of this
sad languishing condition into which it is brought;
the life of the Universities, that they may fruit-
fully spread forth their numerous branches to all
parts of the Land : lastly, the life of this small in-
considerable Tractate in as many degrees, as Na-
ture hath bestowed it upon man ; in that your Ma-
jestie vouchsafed, first to require a copie in writing,
then to command it to the Presse, then to afford it
Your Patronage , whilest it presenteth to the world
some little portion of that great happinesse, which this
eighteen yeares we have enjoyed, under your blessed
government. I wish the Argument had had a bet-
ter workman, but what is defective in the Sermon,
shall be supplied by my prayers , That the happi-
nesse hereafter spoken of , howsoever it be now
eclips'd , may again shine forth in full strength,
through Your Majesties great prudence; whose Roy-
all beams as they are powerfull for the fostering of
piety, so I hope they shall be powerfull also for the
dispelling of all foggie vapours , that may hazard
either to prejudice the welfare of Your people, or

to pervert their allegiance. Which as it hath
been hitherto untainted, to the envie of other
Nations, and honour of our own: So, that it
may be alwayes inviolably preserved, is the daily
prayer of

Y^{our} M^{AJESTIES}

humblest subject

and servant,

Rt. Holdsworth.



P S A L M E 144. 15.

*Happy is that people that is in such a case : yea,
happy is that people whose God is the LORD.*



He Genius of this Scripture, as it is very gracefull and pleasing in it self, so it is also very suitable to the respects of this day, on which we are met together. It presents unto us what we all partake of, if we be so well disposed as to see it, *Felicitie* or *Happinesse*. And if a single happinesse be too little, behold it is conveyed in two streams; the *silver* stream, and the *golden*. It is reached forth, as it were, in both the hands of Providence. There is the happinesse of the left hand, which is *Civill*, in the first clause of the words; and the happinesse of the right, which is *Divine* and *Religious*, in the second. Answerable to these are the two welcome aspects of this day: the *Civill* aspect or reference, which ariseth from the annuall revolution, as it is *Dies Principis*, a day of solemnitie for the honour of the King: and the *Religious* aspect from the weekly revolution, as it is *Dies Dominica*, a day of devotion for the worship of God. In these there is so evident a correspondence, that I cannot but congratulate, both the day to the text, and the text to the day, in regard

of their mutuall complications. For we have, on the one side, both clauses of the text in the day : and on the other, both references of the day in the text. *Happinesse* is the language of all: and, that which addes to the contentment, it is *Happinesse* with an Echo, or ingemination; *Happy* and *Happy*. From this ingemination arise the parts of the text; the same which are the parts both of the greater world and the lesse. As the heaven and earth in the one, and the body and the soul in the other: so are the passages of this Scripture in the two veins of *Happinesse*. We may range them as Isaac doth the two parts of his blessing, Gen. 27.

Gen. 27. 28. The vein of civill happinesse, in *the fatnesse of the earth*: and the vein of Divine happinesse, in *the dew of heaven*. Or (if you will have it out of the Gospel) here's Marthas portion in the *many things* of the body : and Maries better part in the *Unum necessarium* of the soul. To give it yet more concisely, here's the path of *Prosperity* in Outward comforts; *Happy is the people that is in such a case*: and the path of *Piety* in comforts Spirituall; *Yea, happy is that people which have the LORD for their God*.

Luke 10. 41,
42.

In the handling of the first, without any further subdivision, I will onely shew what it is the Psalmist treats of: and that shall be, by way of Gradation, in these three particulars. It is *De FELICITATE*; *De Felicitate POPULI*; *De HAC felicitate populi*; Of *happinesse*; Of the *peoples* *happinesse*; Of the *peoples* *happinesse*, as in *such a case*.

Happinesse

Happinesse is the generall, and the first: a noble argument, and worthy of an inspired pen, especially the Psalmists. Of all other there can be none better to speak of *popular* happinesse, then such a *King*: nor of *celestiall*, then such a *Prophet*. Yet I mean not to discourse of it in the full latitude, but onely as it hath a peculiar positure in this Psalme, very various and different from the order of other Psalmes. In this Psalme it is reserved to the *end*, as the close of the foregoing meditations: In other Psalmes it is set in the *front*, or first place of all; as in the 32, in the 112, in the 119, and in the 128. Again, in this the Psalmist ends with *our* blessednesse, and begins with *God's*; BLESSED BE THE LORD MY STRENGTH. In the 41 Psalme, contrary, he makes his *exordium* from *mans*; BLESSED IS HE THAT CONSIDERETH THE POORE: his *conclusion* with *God's*; BLESSED BE THE LORD GOD OF ISRAEL. I therefore observe these variations, because they are helpfull to the understanding both of the *essence*, and *splendour* of true happinesse. To the knowledge of the *essence* they help, because they demonstrate how our own happinesse is enfolded in the glory of God, and subordinate unto it. As we cannot begin with *Beatus*, unlesse we end with *Benedictus*: so we must begin with *Benedictus*, that we may end with *Beatus*. The reason is this, Because the glory of God it is as well the *consummation*, as the *introduction* to a Christians happinesse. Therefore as in the other Psalme he begins below, and ends upwards: so in this, having

of their mutuall complications. For we have, on the one side, both clauses of the text in the day : and on the other, both references of the day in the text. *Happinesse* is the language of all: and, that which addes to the contentment, it is *Happinesse* with an Echo, or ingemination; *Happy* and *Happy*. From this ingemination arise the parts of the text; the same which are the parts both of the greater world and the lesse. As the heaven and earth in the one, and the body and the soul in the other: so are the passages of this Scripture in the two veins of *Happinesse*. We may range them as Isaac doth the two parts of his blessing, Gen. 27.

Gen. 27. 28. The vein of civill happinesse, in *the fatnesse of the earth*: and the vein of Divine happinesse, in *the dew of heaven*. Or (if you will have it out of the Gospel) here's Marthas portion in the *many things* of the body: and Maries better part in the *Unum necessarium* of the soul. To give it yet more concisely, here's the path of *Prosperity* in Outward comforts; *Happy is the people that is in such a case*: and the path of *Piety* in comforts Spirituall; *Yea, happy is that people which have the LORD for their God*.

Luke 10. 41,
42.

In the handling of the first, without any further subdivision, I will onely shew what it is the Psalmist treats of: and that shall be, by way of Gradation, in these three particulars. It is *De FELICITATE*; *De Felicitate POPULI*; *De HAC felicitate populi*: Of *happinesse*; Of the *peoples* happinesse; Of the *peoples* happinesse, as in *such a case*.

Happinesse

Happinesse is the generall, and the first: a noble argument, and worthy of an inspired pen, especially the Psalmists. Of all other there can be none better to speak of *popular* happinesse, then such a *King*: nor of *celestiall*, then such a *Prophet*. Yet I mean not to discourse of it in the full latitude, but onely as it hath a peculiar posture in this Psalme, very various and different from the order of other Psalmes. In this Psalme it is reserved to the *end*, as the close of the foregoing meditations: In other Psalmes it is set in the *front*, or first place of all; as in the 32, in the 112, in the 119, and in the 128. Again, in this the Psalmist ends with *our* blessednesse, and begins with *God's*; BLESSED BE THE LORD MY STRENGTH. In the 41 Psalme, contrary, he makes his *exordium* from *mans*; BLESSED IS HE THAT CONSIDERETH THE POORE: his *conclusion* with *God's*; BLESSED BE THE LORD GOD OF ISRAEL. I therefore observe these variations, because they are helpfull to the understanding both of the *essence*, and *splendour* of true happinesse. To the knowledge of the *essence* they help, because they demonstrate how our own happinesse is enfolded in the glory of God, and subordinate unto it. As we cannot begin with *Beatus*, unlesse we end with *Benedictus*: so we must begin with *Benedictus*, that we may end with *Beatus*. The reason is this, Because the glory of God it is as well the *consummation*, as the *introduction* to a Christians happinesse. Therefore as in the other Psalme he begins below, and ends upwards: so in this, having

Luke 2.14.

begun from above with that which is principall,
Blessed be the Lord; he fixeth his second thoughts
 upon the subordinate, *Blessed, or happy are the people*.
 He could not proceed in a better order: he first
 looks up to *Gods* kingdome, then reflects upon
 his *own*; as not meaning to *take* blessednesse be-
 fore he had *given it*. There is no man can think,
 but this is the best method. It is the method of
 Saints, as we see, 1. Sam. 25. 32, 33. and 2.
 Chron. 31. 8. First, *Blessed be the God of Israel*;
 then, *Blessed be the people of Israel*. Nay, it is
 the method of Angels: they first sing, *Glorie to*
God; then, *Good will towards men*. It must also
 be the method of every Christian, whensoever
 we are about the wishing of blessednesse, either
 to our selves or others, to begin from heaven,
 and ascribe it first to the LORD. That we may re-
 ceive, we must give: give what we *have*, and give
 what we *mean to have*. To give is the way to get:
 both to get the *thing*, and to get the *greater degree*.
 It is an undeniable consequence, If beatitude be the
 ultimate end of man, and the glorie of God the ul-
 timate end of our very beatification; then it fol-
 lowes necessarily, That by giving more glorie to
 God we gain more of beatitude to our selves, be-
 cause more of the supreme and beatificall end. So
 that he who will attain to the Psalmist's *comfort*,
 must observe also the Psalmist's *order*: that he may
 end assuredly with BEATUS, he must learn to begin
 with BENEDICTUS. That's the first considerable
 thing in the order as touching the *essence* of true
 happinesse. The other is concerning the *splendour*,
 which

which flowes from the other part of the variation : in that the Psalmist doth end this psalme, as he begins divers of the rest, with *Happy* or *Blessed* ; to represent, as it were, unto us *utramque splendoris paginam*, the two great excellencies of blessednesse by the double situation of it. Happinesse is both the *bonum Primum*, and the *bonum Ultimum*, of a Christian : the *spring* of all good things, and the *crown* : the *spire*, and the *basis* : the *first* and the *last* of things to be desired ; the first for *eminence*, the last for *fruition*. In the *descents* of Christianitie the first ; because we move from it to inferiour ends : happinesse giveth law to all our actions ; we move from it, that we may in time come to the possession of it. In the order of *ascents* it is the last : for having climbed once thither, we go no further, but set up our rest. It hath this resemblance with God himself, who is the Doner of it, That it is both the beginning and the end, before which nothing should be loved, and after which nothing can be desired. Answerable to these two respects are the positures of happinesse in the Psalmes, As in military affairs, it is the custome of Emperours to promise the Donative to their souldiers when they go forth to warre, that they may encourage them ; but not to give it till the warre be ended, that they may reward them for their service : In like manner (saith S. Ambrose) doth the Psalmist : *velut praeo magni Imperatoris* ; he disposeth of beatitude both wayes : he prefixeth it to the beginning of some Psalmes, that thereby we might be invited to pietie ; he annexeth it to the end of others, to teach us not to

look for it before our work be done. So even by this we may learn how to order and dispose of our selves to happinesse. Since it hath the *double reference*, it must have also the *double honour*, and the *double esteem*, yea and our *double endeavours* for the attaining of it. Then we give it the *double*, when we set it in *both* places, make it both our *first* and our *last*, the *prime* of our life, and the *perseverance*. We must look through all things upon happinesse, and through happinesse upon all: through all upon it, as not resting in any thing else; and through it upon all, as seasoning every act of our life with the thought of happinesse. Otherwise, if we think to give it our last respects without our first, pretend what we will, there is no hope to overtake it. Thus farre even worldly men will go: they are willing enough to heare that they must make it their last work, and they fulfill it in a sort to the *letter*, but not to the *meaning*. The love, the hope, the care of their own happinesse, they put them off all to the last: A very preposterous course for a man to begin where and when he should have ended, and to defer his first of motion to his last of rest. It is too late for the foolish Virgins to cry, *Lord open* when the doore is shut: and a vain thing to expect happinesse as our end, unlesse we make it our beginning, and give it the same place in our hearts and actions, which holy David affords it in his meditations: the first place in other Psalmes, as the best introduction to all other discourses; the last in this, as a delightfull farwell to be alwayes fresh in remembrance. That shall serve for the first step of
the

Matth. 25.
10, 11.

the Gradation, the *generall* part of the argument handled: It is *De FELICITATE*.

The second is more *speciall*: it is *de felicitate Populi*; HAPPY, OR, BLESSED ARE THE PEOPLE. In the former part of the Psalme he speaks of such things as concern his *own* happinesse; *Blessed be the Lord MY strength*, vers. 1. *Send down from above, and save ME out of the great waters*, vers. 7. *Rid ME and deliver ME from the hand of strange children*, vers. 11. And he might as easily have continued the same strain in the clauses following, *That MY sonnes may grow up as the young plants, MY daughters may be as the polished corners of the temple, MY sheep fruitfull, MY oxen strong, MY garner full and plentiful*: and accordingly he might have concluded it also, *Happy shall I be, if I be in such a case*. This, I say, he might have done, nay, this he would have done, if his desires had reflected onely upon himself. But being of a diffusive heart, and knowing what belonged to the neighbourhoods of pietie, as loth to enjoy this happinesse alone, he alters his style, and (being in the height of well-wishes to himself) he turns the singular into a plural, *Our sheep, Our oxen, Our garner, Our sonnes and daughters*; that he might compendiate all in this, *Happy are the people*. Here's a true testimonie both of a religious and generous mind, who knew in his most retired thoughts to look out of himself, and to be mindfull of the publick welfare in his privatest meditations. S. Ambrose observes it as a clear character of a noble spirit, to do what tends to the publick good, though to his own disadvantage:
And

And Salvian, in his first *De providentia*, doth reckon this as the principall thing which made the Fabii and the Fabricii, and other Romane Worthies so renowned in their times, That they were content to expose themselves to want and danger for the prosperitie and safetie of the publick. But (alas !) there are few such spirits in our time : It is a rare thing to find a private man, who cordially devoteth himself to the good of the Communitie. It was the complaint of Plato in his time, That every man was impetuously carried *τις ιδιωπαγίαν* and of Thucydides the Historian in his, *Unusquisque rem suam urget* : and of Tacitus in his, *Privata cuique stimulatio, & vile decus publicum*. S. Paul himself was driven to this complaint, Phil. 2. 21. *All seek their own*. Where he left we may take it up : Our own settling, our own securitie, our own wealth, our own advancement, is all we generally look after. There is hardly any man to be found, whose bent is not towards himself : Whereas the publick is the private infinitely multiplied ; and so much the more of nearer concernment, as it is of larger extension : whereas again man is onely a world in a figurative sense of speaking, and that but a microcosme or little world, that is in effect, a small part of the great ; yet, as in some other things, so in this also it falls out, The *Allegorie* devours the *letter*, the *private* eats up the *publick*, the *part* the *whole*, the overweaning respect to the *little world* doth every where almost overturn the *greater*. I know there are many which make fair shews, goodly pretences, great ostentation of the contrary: You shall have

have them often crying out, *The Publick, the Publick*; and as fast as the Jews did, *The Temple, the Temple*: but it is with the like insinceritie; for their aim is wholly for themselves. So we shew our selves hypocrites even in things civill, as well as in religion. Each godly man is of another temper. His word is that of S. Ambrose, *Mihi parci-or, foris totus*: or that of the Oratour in Salust, *Adsum en Caius Cotta, voveo, dedôque me pro Republica*. It was a brave resolution in a Heathen: but it concerns us Christians more. For he was onely a part of one Communitie: we, each of us have a share in two; being members of the Church, as well as the State. So there is a double tie upon us: and that we should daily remember it, it is insinuated in the Lord's prayer: in which as there is one expresse petition for the publick; so there is a respect had to it in all. There is nothing singular, not an *I*, nor a *Me*, nor a *Mine*; but all plurall, *We, Us, Our*: noting that it is every mans duty, even in his prayers, to be zealous for the Communitie. But the text will not allow me that scope, to speak of this zeal to the publick as 'tis the *dutie* of private men, but as it is an *excellencie* of Kings and Princes. It's true, I might call it a *duty* even in them also; God requires it of them as a *dutie*: but it becomes us to repute it an *excellencie*, both because the benefit is ours which redounds from thence, and likewise because it is more eminent and illustrious in them, then in other men. In others it's *limited* and *ministeriall*, in a Prince *supreme* and *universall*. He is the influxive head, who both governs the whole

B

bodie,

bodie, and every member which is any way serviceable to the bodie : The glorious Sunne that gives light both to the world, and to the starres themselves, which in their severall stations are usefull to the world. Here's enough to define it an *excellencie*, to have the care and trust of the whole in himself. Yea but further, to tender it as himself, and to set the weal of the publick in equipage with his own happinesse, and to fold them up together, his own in the publick and the publick in his own; is so high an ascent of goodnesse, that it were a great wrong to such vertue, to style it by any lesse name then an *excellencie*. In this particular I might easily be large : but it requires not so much proofs, as acknowledgements and retributions. Therefore I will briefly proceed both wayes : and first give you a few examples for proofs; and then, I am sure, there is no man so unworthy, but will think himself obliged to retributions. The first example shall be taken from Moses : whom Philo reckons among Kings ; and so doth the Scripture, Deut. 33. 5. For howsoever he had not the *name*, he had the *power* and *authority* : yet even in that power he was not more Regal, then in his tendernesse over the people. At one time his tendernesse was so great toward them, that because he could not do them so much good as he desired, he besought the Lord to take away his life ; Numb. 11. 15. At another time he was so perplexed with the fear of their destruction, that he requested of God, either to keep them still in the land of the living, or to blot him out of the book of life ; Exod. 32. 32. hereby

hereby shewing himself not onely *the miracle of Nature*, as Philo calls him; but of Grace too, in pledging for them that which was more worth then his life, his very salvation. It was a rare example of Castor and Pollux, so highly magnified by Authours, That being twinnes, and (as the Poets feigned) one born mortall, the other immortall, Pollux (to shew his love to his brother) yielded so farre, as to take to himself a part of his brothers mortalitie, and to lend him as much of his own immortalitie: being better pleased to enjoy a half immortalitie with the good of his brother, then a whole one alone by himself. It is known by all to be a fiction: yet if it were true, it is farre short of this proffer of Moses. He knew full well what belonged to immortalitie, and to the favour of God: yet in effect he beseecheth God, either to take them into his favour, or to put him out of it; as content to hazard not half his immortalitie, but all, out of his love to the Israelites, notwithstanding they were a people ungratefull both towards him and towards God. After this of Moses I know no example so transcending as that of the Prophet David: who (besides that he urgeth it almost in every Psalme, *The peace of Jerusalem, The salvation of Israel, The felicitie of Gods chosen, The blessing of the people*) in one place he argues for it even to his own destruction: You have it 1. Chron. 21. 16, 17. It is there recorded, that seeing the angel of the Lord with his sword drawn over Jerusalem to destroy it, he thus reasons with God for the safeguard of the publick: *Me, me; adsum qui*

feci; IT IS I, EVEN I IT IS THAT HAVE
 SINNED: *In me convertito ferrum*; LET THY
 HAND BE AGAINST ME, AND AGAINST MY
 FATHERS HOUSE, NOT ON THY PEOPLE: FOR
 THESE SHEEP VVHAT HAVE THEY DONE?
 He that considers these words will hardly be able
 to tell what most to wonder at; the condescend-
 ing of his love, or the overflowing. *He declared*
here, saith S. Chrysostome, *a depth of love* *magis*
multis cupit par, an affection more spacious for love,
 then the sea for water; and, for tenderneſſe, ſofter
 not onely then water, but then oyl. To lay down,
 as it were, his own royall neck under the ſword of
 the Angel, when he ſaw it hanging over him by a
 leſſe threed, then that of Damocles: To open his
 own religious breſt, to receive the blow, that he
 might ward it from the people: To value the peo-
 ples ſafetie ſo farre above his own, as to interpoſe
 himſelf betwixt the ſword and the ſlaughter: O
 how farre doth he here renounce himſelf, and re-
 ceede, not onely from royaltie, but from life it ſelf!
 It is much which is mentioned in the text, that he
 ſhould name the people firſt to the happineſſe: more
 that he ſhould offer himſelf firſt to the puniſhment:
 very much, that he ſhould put the people betwixt
 himſelf and the bleſſing: farre more, that he ſhould
 place himſelf betwixt the people and the curſe.
 He made himſelf in this SPECULUM PRINCIPUM,
the mirrour of Princes: a mirrour, into which (as we
 may well preſume) our Gracious Sovereigne King
 CHARLES hath made frequent and uſefull inſpecti-
 ons: for it is manifeſt by many paſſages of his
 reigne

reigne and happy government, that the tenderneſſe of his love towards his people, if it doth not fully reach, yet it comes cloſe up to the reſeſſions of David. It is the more remarkable, for that he hath this vertue as it were in proper and by himſelf, he is almoſt the ſole poſſeſſour of it. The moſt of ordinary men, as living more by *will* then *reaſon*, are all for holding : ſo ſtiſſe and inflexible, ſo tenacious and unyielding, even in matters of ſmall moment ; that they will not ſtirre a hair-breadth. Entreat them, perſwade them, convince them ; ſtill they keep to this principle (and 'tis none of the beſt) Obtain *all*, Yield *nothing*. It is a Nobler ſpirit that reſides in the breſt of our Sovereigne, as appears by his manifold yieldings and reſeſſions. Of ſuch reſeſſions we have many inſtances in the courſe of his Majeſties government. I might go as farre back as his firſt coming to the Crown : when he receded from his own profit, in taking upon him the payment of his Fathers debts, which were great, and but ſmall ſupplies to be expected from an empty Exchequer : yet the love of juſtice and his peoples emolument overſwayed him, and armed him with Epaminondas his reſolution, *Totius Orbis divitias deſpicere, pro patria charitate*. Having but glanced at that, I might draw a little nearer, to the third of his reigne : when, in that Parliament of *Tertio*, he was pleaſed to ſigne the, ſo much deſired, Petition of Right : a Title which, I confeſſe, takes me much : both becauſe it ſpeaks the dutifulneſſe of the ſubject, in petitioning, although for right ; and the great goodneſſe of a Gracious Prince,

who knows how to recede from power, and in some case even from prerogative, when besought by prayers; and rejoyceth, not to *sell* his favours, but to *give* them. For I have heard some wise men say, That that single grant was equivalent to twenty subsidies. But the time will not give me leave to dwell, as I should, upon particulars: therefore I will call you nearer to the transient remembrance (and but the transient, for it is no pleasure to revive it) of the commotions in the North. The eyes of the whole world were upon that action, and they all are witnesses what pains and travell were taken, what clemencie and indulgence was used, what yieldings and condescensions, both in point of honour and power, to purchase, as it were, by a price paid out of himself, the peace and tranquillitie of both kingdomes. Whereby he made all men understand, how much more pleasing it was to his Princely disposition, with Cyrus in Xenophon, τὰ ἔργα φιλανθρωπίας ἐμεικνύναι, ἢ στρατίας and to conquer, not by *might*, but by *clemencie*. By *clemencie*, I say, the word which I named before, and I cannot name it too often. It is the vertue God most delights in, to exercise himself; and 'tis the copie also which he sets us to write after: It is the vertue which draws both eyes and hearts unto it; in that it maketh Royaltie it self, which is so farre above, to become beneficiall and sovereigne: It corrects the brightnesse of Majestie, calmes the strictnesse of Justice, lightens the weight of Power, attemperates whatsoever might cause terrour to our mind and liking. If we never had known it before, yet the

the onely time of this Parliament would teach us sufficiently how much we ow to the King's clemencie. The laws and statutes which have been made this last yeare, are lasting and speaking monuments of these Royall recessions, as well to posteritie, as to our selves. Surely if the true picture and resemblance of a Prince be in his laws; it cannot be denied, that in the Acts, for trienniall Parliaments, for the continuation of the Parliament now being, for the regulating of impositions, pressing of souldiers, courts of Judicature, and others not a few of the like nature, are the lineaments, and expressions to the life, of the perfect portraiture of a Benigne and Gracious Prince, who seems resolved of a new way, and hitherto unheard of, by wholesome laws to *enlarge his subjects*, and to *confin himself*. Yet it may be said, It is not his onely hand which is in these laws: the *propofall* of them is from others, although the *ratification* be in him. Be it so: But the ratification is ten-fold to the propofall; nay, it is the life and essence of a law. So we ow the laws themselves to his goodnesse. Nay, and if it be granted, that the propofall of such laws comes from others; let us then look to the many gracious messages, which occasionally have been sent, at severall times, to that great Assemblie. In these he speaks onely by himself; and in so gracious a manner, that to reade some passages, would *ravish* a loyall heart, as well as *endear* it. In some of them we may see, how he puts the happinesse of his people into the same proximitie with his own: in others, how he neglects his own for our accommodation.

dation. In that of January the 20, you have these golden words : That he will rather lay by any particular respect of his Own dignitie, then lose time for the Publick good : That, out of his Fatherly care of his people, he will be ready, both to equall, and to exceed the greatest examples of the most Indulgent Princes, in their Acts of Grace and Favour to their people. Again, in that of the 28 of January there is yet more tenderesse. He calles God to witnesse (and with him the attestation of that sacred Name is very religious) that the preservation of the publick peace, the law and the libertie of the subject, is and shall alwayes be as much his care and industrie, as the safety of his own life, or the lives of his dearest children. Lastly, in the other of the 15 of March there is more then yieldings and concessions ; a gracious prevention of our desires : for he is pleased to excite and call upon that Great Councell, even the second time, to prepare with all speed such Acts, as shall be for the establishment of their priviledges, the free and quiet enjoying their estates and fortunes, the liberties of their persons, the securitie of the true Religion now professed in the Church of England. What now shall we say to these things ? Is not that of Solomon made good unto us (Prov. 16. 10.) *A Divine sentence is in the lips of the King ?* Have we not good cause to take up Ezra's benediction (Ezr. 7. 27.) *Blessed be the Lord which hath put such things as these into the Kings hearts ?* Such things as these we were not so ambitious as to hope for : I trust we shall not be so unworthy as to forget. For my self, I could wish that, according

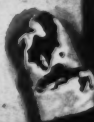
ding to the dutie of this day, I could set them forth as they deserve. But they need no varnish of Oratorie: neither was it my intendment to use them further, then for the proof of the proposition in hand; to shew you how this highest excellencie of Princes, in the care of their peoples happinesse, is radiant in our Gracious Sovereigne. Yet you may remember also that I told you, The point needs not so much *proofs*, as *retributions*. It calls aloud upon us for all dutifull returns, of honour, love, obedience, loyaltie, and thankfull acknowledgements, into that Royall bosome, the first mover and originall under God of our happinesse. In the sphere of Nature there is none of us ignorant, how willing the members are to make return to the head, for the government and influence they receive from thence: they will undergo hardship, expose themselves to danger, recede from things convenient, nay necessary; they will not grudge at any plentie or honour which is bestowed upon the head; knowing by instinct that from the head the benefit of all redounds to them. It is likewise obvious in the regiment of families, which are as States epitomized, that both honour and dutie belong to the *Paterfamilias*, not onely for the right he hath in the house, but for the provision and support and comfort which all receive from him. Now Kings, by way of excellencie, are Fathers, who look upon all their subjects as so many children, and (with that Noble Emperour) account equally as daughters *Rempublicam & Familiam*. The very Heathen, which saw onely the outside or Civill part, reputed them as

Fathers: but the Prophet *Isaiah*, when he speaks of the Church, goes further, and calls them *Nursing Fathers*: a word which in propriety of speech might seem incongruous; because they have no more of the nurse, then the bosome; nothing at all of the breasts, if what is wanting in the sex were not supplied by their tenderneſſe. Benignitie, and clemencie, and sweetneſſe of disposition, and facilitie of acceſſe, and compaſſion toward the diſtreſſed, theſe are their breasts, more breasts then two; the ſame both their *breasts* and their *bowels*, which day by day they open to thousands *ſeverally*, and to all at *once*, for the ſuckling and foſtering of the publick. Therefore it behoves us to think of *returns*. By this word Chriſt read us the leſſon, *Matth. 23. 21. Render, or Return unto Ceſar the things which are Ceſars, or the things which are from Ceſar.* The protection of lives, and fortunes, and worldly comforts; let him have theſe back again in the honour, love, fear, obedience, ſupplies which belong to the Sovereigne *Head* and *Parent* of a beloved people: that his throne may be eſtabliſhed by your loyalty, his reigne ſtill proſperous by your prayers & bleſſings, his life lengthened by yeares taken forth of your own: that ſo he may long rejoyce to ſay with *David, Happy are the people.* So I have done with the ſecond ſtep of the Gradation, the *ſpeciall* part of the argument here handled; It is *De felicitate Populi.*

The third is yet *more ſpeciall*: It is not onely *De felicitate Populi*, but *De felicitate Populari*, that is, *De Hac felicitate populi*, or *De hoc Genere felicitatis*:

Beatus.

Beatus cui SIC, Happy they who are in such a case,
 OF CONDITION. What that condition is, you may
 see in the former words; in which there are severall
 blessings mentioned, and all of them temporall.
 Plenty is one, in those words, *That our garner*
may be filled with all manner of store; our oxen strong
to labour; our sheep bring forth thousands. Peace is
 another, in these words, *That there be no leading in-*
to captivitie, no complaining in our streets. Multi-
 tude of people, especially such as are vertuous, a
 third, in those, *That our sonnes may grow up as the*
young plants, our daughters may be as the polished cor-
ners of the temple. The safetie and prosperitie of
 David their King, a fourth (or rather a first, for it
 is first mentioned) *He giveth salvation, or victorie*
to Kings, and delivereth David his servant from the
peril of the sword. Of all these civill threeds the
 Psalmist twists this wreath of Happinesse; *Happy*
they who are, in such a case. Now hence ariseth the
 scruple. Why David, a man of so heavenly a
 temper, and of so good a judgement in things
 which concern salvation; that he is said to be *A*
man after Gods own heart, should place felicitie in
 these temporalls. Devout S. Paul, who of all o-
 thers came nearest to Davids spirit, had these out-
 ward things in no better esteem, then as *drosse,* or *Phil. 3. 8.*
 dung: and our blessed Saviour, in his first Sermon,
 thought good to begin the chain of happinesse from *Matt. 5.*
 povertie, and to second it from hunger, and to con-
 tinue it from suffering persecution. *Nen dixit,*
BEATI DIVITES, sed, BEATI PAUPERES, as
S. Ambrose observeth. In this, I say, is the
 C 2 scruple,



scruple, That Christ should begin blessednesse from *povertie*, and David place it in *abundance*: that things earthly should be as *drosse* to Paul, and as *happinesse* to David. This scruple wrought so farre with some Interpreters, that they conceived it to be a defective or imperfect sentence, and that the Psalmist uttered it in the person of a worldly man: like that of Solomon, Eccl. 2. 24. *There is nothing better for a man, then to eat and drink, &c.* Therefore, to take off the suspicion of a paradox, they interpose *Dixerunt*: BEATUM [*dixerunt*] POPULUM CUI HÆC SUNT, *Men usually say*, HAPPY ARE THE PEOPLE IN SUCH A CASE. But we need not flee to this refuge: It is neither a *defective* nor a *paradox*; but a *full* and *true* proposition, agreeable both to the tenour of other Scriptures, and also to the analogie of faith. For first, the Psalmist speaks not here, as in other places, of the happinesse of a *man*, but of the happinesse of a *people*: it is not *Beatus homo*, but *Beatus populus*. In some other places, where he treats of the happinesse of a man, he circumscribes it al-

^a Psal. 32. 2. wayes with things spirituall: ^a *Blessed is the man unto whom the LORD imputeth no sinne, and in whose*
^b Psal. 112. 1. *spirit there is no guile:* ^b *Blessed is the man that fear-*
^c Psal. 40. 4. *eth the LORD:* ^c *Blessed is that man that maketh the*
^d Psal. 69. 4. *Lord his trust:* and the ^d like. Here otherwise, seeing he speaks of the happinesse of a people, he might use more libertie to take in these outward accomplishments, as having a nearer relation to the happinesse of a *Nation* or *Kingdome*, then abstractively of a *Christian*. Howsoever Aristotle affirms

& 84. 5. &
128. 1.

firms, in the 7th of his Politicks, that there is the same happinesse *ἡδονὴ καὶ πλῆθος* of a single man and of a whole citie: Yet there is a great deal of difference, which he, being not instructed in Christianity, could not observe. Look as on the one side, the being of a State or Nation, as a collective bodie, is not so ordered to immortalitie, nor by consequence to happinesse, as the being of a man: so on the other, the concurrence of temporall good things is in no wise so essentiall or requisite to the happinesse of a man, as to the being and well-being, and so to the happinesse of a State or people. Experience tells us that a man may be happy without children; a State cannot be so without people: a private man may keep his hold of happinesse, though *poore* and *afflicted* in the world; a State is onely then happy, when 'tis *flourishing* and *prosperous*, abounding with peace, plentie, people, and other civill accessions. Men are the walls for strength, women the nurseries for encrease, children the pledges of perpetuity, money as the vitall breath, peace as the naturall heat, plentie as the radicall moisture, religious and just government as the form or soul of a bodie politick. Upon this ground the Psalmist well knowing how conducing these outward things are to popular happinesse, he casts them all into the definition; his present argument being the happinesse of a people. In the second place, admit he had spake here of the happinesse of a man, or a Christian: yet he mentions not these temporalls, either as the *all*, or the *onely*, or the *chief* of happinesse; but as the *concomitants*

and *accessories*. They have not an *essentiall* influx or ingredience into it: but a *secondarie* and *accidentall* respect they have in these two considerations. First they are *ornamenta*, as *garnishings*, which give a glosse and lustre to vertue, and make it more splendid. The Morallists say well, that they are as shadows to a picture, or garments to a comely personage. Now as in these, the shadowing makes not the colour of a picture truly better, but onely seem better, and appear more fresh and orient, and as garments do indeed adorn the bodie now in the state of corruption; whereas, if man had stood in his integritie, they had been uselesse for ornament, as well as for necessitie: So likewise these outward things, although in themselves they have nothing of true happinesse, yet because they render it more beauteous and gracefull, as the state of vertue now stands in respect of our converse with men, we may well reckon them without prejudice to vertue *inter ornamenta*. Then secondly, they are *adminicula* also, *helps* and *adjuments*, as *hand-maids* to pietie, without which vertue is impotent. Were a man all soul, vertue alone were sufficient; it is enough by it self for the happinesse of the mind: but being partly bodie, and enjoying corporall societie with others, he stands in need of things corporall, to keep vertue in exercise. Want clippes the wings of vertue, that a man cannot feed the hungry, or cloth the naked, or enlarge himself to the good of others: on the other side, this *τυνη*, as the Philosophers term it, sets vertue at libertie, and gives it scope to be operative. As fire, the more aire & few-
cell

sell you give it, the more it diffuseth it self: so the more health, peace, plentie, friends, or authoritie we have; the more power, freedome and advantage we have to do vertuously. Put now all these together, & the reason is evident, why the Prophet David here placeth this happinesse in the things which are worse; because they are serviceable to the things which are better. Howsoever he reserves the mention of the better till afterward, Yet he would give us to understand, that even these inferiour things are the good blessings of God, and such blessings, as being put together, make up one part of the happinesse of a people. It is true of popular happinesse, as well as personall, It is not one single good, but the aggregation or affluence of many. In the twenty eighth of Deuteronomie, where Moses describes the blessednesse promised to the Israelites, he reckons up all sorts of outward blessings: and agreeable to those is the conflux of these in this Psalme: The blessing of the *house*, and of the *citie*; *That there be no leading into captivitie, and no complaining in the streets*: The blessings of the *basket*, and of the *store*; *That the garners may be filled with plentie*: The blessings of the *fruit of the bodie*; *That the children may be as young plants*: The blessings of the *field*, *That the sheep may bring forth thousands*, and *the oxen be strong to labour*: The blessings of *going out and coming in*; *That they may be delivered from the hand of strange children, and saved out of great waters*. Here is briefly the compound of the many simples which make up this case or condition of a peoples happinesse. And surely if by these particulars it be defined,

defined, we may boldly say, The condition is our own, and men may pronounce of us, as truly as of any Nation, that we have been for a long time a *happy people*. Our deliverances from strange children have been great and miraculous, and our land it hath been a Goshen, a *light-some land*; whereas the *darknesse of discomfort* hath rested upon other Nations. The blessings of the citie and field, of the basket and of the store have grown upon us in such abundance, that many men have surteted of plentie: Our land hath been as an Eden and garden of the Lord for *fruitfulnessse*, as a Salem for *peace*; whereas other kingdomes do yet grone under the pressures of *sword and famine*. Besides these, if there be any blessing which the Scripture mentions in other places, *Peace in the walls*, *Plentie in the palaces*, *Traffick in the ports*, or *Salvation in the gates*; if any part of happinesse which it speaks of in this Psalme, for plantings, or buildings, or reapings, or storings, or peoplings; we have had them all in as much fulnesse as any part of the world, and in more then most: onely there is one particular may be questioned, or rather cannot be denied, That amidst the very throng of all these blessings there are some *murmurings and complainings in our streets*. But it need not seem strange to us, because it is not new in the world. In the stories of all ages we meet with it, That men used to complain of their times to be evil, when indeed themselves made them so. I may be bold to say, There was cause in respect of sinne then, as well as now, especially with godly men, who are so good themselves, that it is no marvell,

vell, if they thought times *a little evil* to be *extremely bad*: as alwayes sinne swells to the eye of grace. But if we speak of outward pressures and calamities, I am certain there is not cause now as then: for the riches of the Kingdome were never so great, the peace of the Kingdome never so constant, the state of it for all things never so prosperous. Onely we must give leave to the world to be like it self: As long as ambition or covetousnesse are in the world, men of such spirits will cry out, The times are bad, even when they are best; because they (in their own bad sense) still desire to be better. As nothing is enough, so nothing is pleasing to a restless mind. An insatiable appetite is alwayes impatient; and, because impatient, querulous. Yet this is not the sole reason: for besides this humour of appetite, the very corruption of our nature leads us hereunto, To be weary of the present. It is the joynt observation both of Divines and Moralists (as of Salvian, Quintilian, Tacitus, and others, who agree as near almost in words as in opinion) *Quòd usitatum est mentis humana vitium, illa magis semper velle quæ defunt; & vetera quidem in laude, præsentia in fastidio ponere.* Our own experience will tell us as much, if we will take pains to observe it, How, through the pravity of our own dispositions, whatsoever is present proves burdensome, whether it be good or bad. Salvian, in his third *De Gubernatione*, sets forth this humour to the life: That men of all times were displeased with all times: *Si æstus est*, (saith he) *de ariditate causamur; si fluvia, de inundatione conquerimur: si*

infecundior annus est, accusamus sterilitatem; si fecundior, vilitatem. So winter and summer are both alike distastfull to impatient men: In scarcity things are too dear, in plentie too cheap: povertie pincheth, and abundance nauseats. If there be a little too much drought, they cry out of a famine; if a showre or two extraordinary, they are afraid of a deluge. You shall heare in good times, *Quid nobis cum Davide?* and in bad, *Antigonum effodio*: as we reade of the Israelites, That even when God himself was pleased to order their civill affairs, they were not contented; but still repined, as well when they had manna, as when they wanted it. The reason is (as the Greek Historian notes) *Τὸ πλεονεξεῖν τὸ μὴ πλεονεξεῖν εὐτυχιστοῦ.* But I hope we Christians are of a better temper. It befeems not us of all others to be so injurious to God, who hath singled us out to be a happy people: It befeems us not to be so unthankfull to our *Sovereigne*, under whom we enjoy these blessings. Howsoever it ought to be in the first place acknowledged, that the originall of all our happinesse is from heaven: yet it must be confest withall, that the crysell pipe through which blessings are conveyed unto us, is his government: Our peace is from his wisdom, our plentie from our peace; our prosperitie from our plenty; our safetie, our very life, our whatsoever good of this nature, it is by Gods providence wrapt up in his welfare, whose precious life (as the Oratour speaks) is *Vita quadam publica*, the very *breath of our nostrils* perfumed with multitude of comforts. What then remains, but that our thankfulness

fulnesse should result from all, to make our happiness complete: that so both receiving what we desire, and retributing what we ow, we may give cause unto all Kingdomes to lengthen this acclamation, and to say, *Happy both Prince and people which are in such a case.* So I have done with the first generall part of the text, the path of *prosperity*, answerable to the *civill* respect of the day.

I now proceed to the second, the path of *Pietie*, answerable to the *Religious* respect; *Yea, happy.* It's the best wine to the last, though all men be not of this opinion. You shall hardly bring a worldly man to think so. The world is willing enough to misconster the order of the words, and to give the priority to *Civill* happiness, as if it were first in dignity, because 'tis first named: they like it better to heare of the *Cui sic*, then the *Cui Dominus*. To prevent this follie, the Psalmist interposeth a caution in this corrective particle, *Yea, Happy.* It hath the force of a revocation, whereby he seems to retract what went before, not simply and absolutely, but in a certain degree, lest worldly men should wrest it to a misinterpretation. It is not an *absolute* revocation, but a *comparative*; it doth not simply deny that there is some part of popular happiness in these outward things, but it preferres the spiritualls before them: *Yea*, that is, *Yea more*, or, *Yea rather*: like that of Christ in the Gospel, When one in the companie blessed the wombe that bare him, he presently replies, *Yea, rather blessed are they that heare* Luk. 11. 28. *the word of God and keep it.* Inlike manner the Prophet David, having first premised the inferiour part

and outside of an happy condition ; fearing lest any should of purpose mistake his meaning, and hearing the first proposition, should either there set up their rest, and not at all take in the second ; or if take it in, yet do it preposterously, and give it the precedence before the second, according to the worlds order, *Virtus post nummos* : In this respect he puts in the clause of revocation ; whereby he shews, that these outward things, though *named* first, yet they are not to be *reputed* first. The particle *Yea* removes them to the second place : it tacitly transposeth the order, and the path of piety, which was *locally* after, it placeth *virtually* before. 'Tis as if he had said, Did I call them *happy*, who are in such a case ? Nay, *miserable* are they, if they be onely in such a case : The *temporall* part cannot make them so without the *spirituall*. Admit the windows of the visible heaven were opened, and all outward blessings poured down upon us ; admit we did perfectly enjoy whatsoever the vastnesse of the earth contains in it : tell me, What will it profit to gain all, and to lose God ? If the earth be bestowed upon us, and not heaven ; or the materiall heaven be opened, and not the beatificall ; or the whole world made ours, and God not ours : we do not arrive at happinesse. All that is in the first proposition is nothing, unlesse this be added, *Yea, happy are the people which have the LORD for their God*. You see in this part there is *aliquid quod eminet*, something which is transcendent : Therefore I will enquire into two particulars ; see both what it is that transcends, and what is the manner of propounding of it.

The

The manner of propounding it, is, as I said, corrective, or by way of revocation: the summe whereof is thus much, That temporalls without spiritualls, in what abundance soever we possesse them, cannot make us truly happy. They cannot make *happy*, because they cannot make *good*. They may denominate a man to be *rich*, or *great*, or *honourable*; but not to be *vertuous*. Nay, Seneca carrieth it a little further: *Non modo non faciunt bonum, sed nec divitem*; They are so farre from making a man *good*, that they make him not *truly rich*; because they encrease desire, and riches consist in contentation. Not he that hath little, but he that desires more is poore: nor he that hath much, but he that wants nothing is rich. Yea, and we may go further then Seneca; They are so farre from making *good*, that they often make *evil*, if they be not sanctified: they possesse the heart with vile affections, fill it full of carnall and sinfull desires. Whereas there are foure good mothers which bring forth ill daughters, prosperitie is one. Truth begets hatred, securitie danger, familiaritie contempt, prosperitie pride and forgetfulnesse of God. In this I might well make a stop; but there is one degree more: They are so farre from *making good*, that they do not *bring good*, but many evils and inconveniences. They bring not the good of *contentment*, but infinite distractions: they are *aquea compedes*, as S. Bernard speaks, fetters or manicles which intangle the soul, that it cannot attend upon better things: Nor the good of *freedome*: they do enthrall the soul to that which is worse then it self; and it cannot

be apprehended how a thing worse then our selves can make us happy. Lastly, not the good of *safetie* : for they oftentimes expose us to dangers. *Multos sua felicitas stravit*, as Gregorie speaks. Many men their lives had been longer, if their riches had been lesse: their happinesse made them miserable ; & *consolationes factæ sunt desolationes*, as S. Bernard again. Upon these grounds the Psalmist had very good reason to sequester them from true happinesse, and, by this corrective particle, to reduce them to the second place, though he set them in the first. He knew very well that they are burdens, snares, impediments to pietie, as often as furtherances. He knew them to be vain and transitory things, that we cannot hold. *They make themselves wings*, as Solomon speaks. They are onely the moveables of happinesse, *Bractæalis felicitas*, as Seneca ; *Μυδιον μαργαρίτα*, as Nazianzene. What's that ? S. Austin seems to translate it, *felicitas fallax*, a fabulous and personate felicitie : Nay, not onely *fallax*, but *falsa*, fictitious, spurious, deceitfull, which leaves the soul empty when it most fills it : that being most true which the same Father addes, *felicitas fallax, major infelicitas ; & falsa felicitas, vera miseria*. Therefore, that I may shut up this point, let this be the use of it. We must learn from hence to regulate our judgements according to the wisdom of the Spirit revealed in the word : And that we may do, if we keep to Gods method, and set every thing in the due place, where God hath seated it. Now the Scripture constantly doth give the inferiour place to these temporall things. If to come
afetr

Prov. 23. 5.

after, be inferiour ; it sets them there : *Seek first the kingdome of God, &c.* Matth. 6. 33. If to be below, be inferiour, it placeth them there : *Set your affection on things above, &c.* Coloss. 3. 2. Even gold and silver, the best of these things, they are seated under the feet of men, and the whole world under the feet of a Christian, Rev. 12. 1. to teach us to despise it. Lastly, if to be on the left hand, be inferiour ; the Scripture reckons them there too : they are called *the blessings of the left hand*, to teach us to give them the same place in our affections. In one sense, we may put them on the right, by using them to God's glorie : but in love and esteem they must be on the left. S. Hierome illustrates it by this similitude : As flax when it is on the distaffe, it is on the left hand ; but when it is spunne into yarn, and put on the spindle, it is on the right : so temporall things in themselves, when first we receive them, they are as flax on the distaffe, all this while on the left hand ; but spinne them forth, and use them to God's glorie, they are as yarn on the spindle, transposed to the right. Thus we must learn to order them : to the right hand onely for *use*, to the left for *valuation*. Otherwise, if we pervert God's order, and put them on the *right*, it is to be feared they will set us on the *left* at the day of judgement : if we elevate them *above*, they will keep us *below* ; and make us come *after*, if we set them *before*. The highest place they can have, is to be seconds to pietie : here holy David placeth them : though he mentions pietie last, yet he giveth it the precedence in this word of revocation, *Yea, happie ; that is, Yea first,*

first, yea more, yea more truly happie. That shall serve for the first particular, the manner of propounding this truth unto us.

The second is the thing it self which transcends, in these words, *whose God is the LORD, or, who have the LORD for their God.* In the generall it is an *ordinary*, as well as *transcendent*. An ordinary, because all partake of this priviledge. Whereupon S. Austin asks the question, *Cujus non est Deus?* But S. Hierome resolves it; *Naturâ Deus omnium, voluntate paucorum*: In a communitie the God of all, even to the sparrow on the house top, and grasse of the field; but the God of the righteous after a peculiar manner. To come to the meaning; we must letgo the generall, this *ordo communis providentia*, as he is *Dominus omnium*, the Lord of all creatures: this brings not happinesse along with it: God's ordinary and generall providence intitles not to that supreme blessednesse, which is in himself. The speciall references are onely intended: and those we may reduce to these two heads. The first is *ordo specialis influxus*, on God's part, the respect of his being gracious to us. Then the Lord is *our God*, when he shews himself benigne and propitious, when he manifests his mercie and goodnesse in the wayes of grace and means of salvation. It is so expounded Psalme 65. 4. *Blessed is the man whom thou choosest*: and Psalme 33. 12. *Blessed is the nation, whose God is the LORD, and the people whom he hath chosen for his own inheritance.* Being thus taken, it affords us this meditation; That there is no true happinesse, but in the favour of God, and light of his counte-

countenance; that is, in God himself: both because happinesse is onely *from him*, he is the onely author of it: *Non facit beatum hominem, nisi qui fecit hominem*; --- *Qui dedit ut homines simus, solus dat ut beati simus*; He onely makes *Saints* who makes *men*: 'tis S. Austin's elegant expression. Then again, as it is onely *from God*, so it is onely *in God*. As the soul, saith Austin, is *vita carnis*, so God is the *beata vita hominis*, so fully, that a man cannot be happy either way, *nec absque Deo, nec extra Deum*: not *without God*, because he is the *Doner*; not *out of God*, because he is the *thing it self*, and all which belongs to it. As S. Ambrose of the foure beatitudes in S. Luke compared with the eight in S. Matthew, *In istis octo illa quatuor sunt, & in istis quatuor illa octo*: and as King Porus, when Alexander askt him how he would be used, answered in one word, βασιλεύς, that is, *like a King*. Alexander again replying, Do you desire nothing else? No, saith he: all things are in βασιλεύς. So in this which we are now about it holds much more: both the *four*, and the *eight*, and *all* beatitudes, they are in God; so that he who hath God, must needs have all things, because God is all things. There is no notion under which we can couch beatitude, but we may find it in God by way of eminencie: if as a state of joy, or glory, or wealth, or tranquillitie, or securitie; God is all these: if as a state of perfection, salvation, retribution; God is all these: not onely the *giver of the reward*, but the *reward it self*; both our *bonum*, and our *summum*. A Christian is never truly hap-

py, till he can find himself and all things in God. The fruition of God, it is *ἀπομύκτης* (as Pelusio-ta speaks) the very top of the spire or pinnacle of beatitude both here and in heaven. *In hoc uno sum-mitas beatitudinis eliquatur*, to use Tertullians words. Were a man in paradise, were he in heaven it self, and had not God; he could not be happy. Were he on Job's dunghill, in Daniels den, in the belly of hell with Jonah, nay in the infernall hell with Dives, and yet had God; he could not be miserable: for heaven is wheresoever God is, because his influxive presence maketh heaven. That's the *Ordo influxus* I mentioned, for which he is said to be our God. Besides this, there is *ordo Divini cultus*, on our parr, The respect of our being serviceable to him: when we love him, and fear him, and honour him, and adhere unto him as we ought. To all these there is blessednesse pronounced in severall Psalmes: to those that *fear him*, Psal. 128. 1. to those that *keep his testimonies*, Psal. 119. 2. to those that *trust in him*, Psal. 84. 12. If we take it thus, the point is this in summe, There is no true happinesse, but in the worship and service of God. *Felices sunt qui Deo vivunt*, that's S. Bernards: *Servire Deo est regnare*, that's S. Ambrose his expression: As much as this, The godly man is onely the true happy man. Yet we must understand it aright: It is not to serve him onely in outward profession, which either makes us *his*, or him *ours*. There are many who pretend to serve him, who cannot challenge this interest: for they serve him but with their *lips*; in *act*, themselves and their own

own pleasures: in this both hypocrites and idolaters, that under the shew of one God set up many to themselves. The Epicure he makes his belly his God, the lascivious man his lust, the voluptuous man his pleasure, the factious man his humour, the covetous man his mammon. I name this last. It is the observation of S. Austin, in his 7 book *De Civitate Dei*, and of Lactantius in his second *De Origine Erroris*, That avarice gives laws to religion, whilst generally *sub obtentu Numinis cupiditas colitur*. Yea, and S. Paul expresseth it more punctually, That covetousnesse is idolatry, Col. 3. 5. And the covetous man an idolater, Ephes. 5. 5. For he doth the same to his gold, that the heathen did to their idoles: he makes his gold his God; his God, because his joy, and his care, and his confidence: Those pictures he worships, though otherwise he abhorres idoles, to these he offers his service, he gives them his heart, he extols them, ascribes unto them the glory of his happinesse: These are thy gods, O Israel, which brought thee out of the land of Egypt: this money got thee such a preferment, procured such a deliverance, prevailed in such a sute. It's the secret idolatrie which runnes through the world. But such men as these, they are as farre from God as from his service, and as farre from happinesse as from God. Whosoever will make sure of the Lord to be his God, he must put the idoles out of his heart, he must go out of himself, he must not willingly harbour any sinne. Sinne separates from God, excludes from happinesse, cuts off both priviledges, of God's being ours, and our

being God's. Yet there is one thing more; with which I will conclude: Since it is so, that happinesse is seated in these mutuall intercurrents, of calling the Lord *our God*, and our selves *his people*; and seeing religion is the *Vinculum unionis*, which makes these mutuall interests intercurrent, and couples them together; it follows as the upshot of all, That the chief and choicest part of Nationall happinesse consists in the puritie of God's worship, in the enjoying of God's ordinances, in the free passage of the Gospel; that is, in the truth and integritie of religion. In this alone there are all sweets, all beauties, all blisses, all glories. It is as the ark of God to Israel, and as the golden candlestick to the Churches, the elevating principle which advanceth a Christian Nation above the heathen, and the reformed Churches above other Christian Nations, and this Iland in which we live (I may say without arrogancie) above all. There is no Nation in the world, which hath had the condition of religion so pure and prosperous, as we, for almost these hundred yeares. It's true, if God calls us to account, we cannot say that we have answered our opportunities: we find not wherein to boast of our righteousnesse; for we are a sinfull people, whose lives (for the most part of us) are as much worse, as our means and professions better then in other places. It is true also, that of later yeares the love of religion in most hath grown cold, and the puritie by some hath been stained and corrupted: and I will not now discusse where the fault hath been; the rather, because it is every mans endeavour to remove

move it from himself. Onely I will adde thus much, That wheresoever the fault is, there is no man hath shewed himself more forward to reform it then the King himself. But Princes cannot alwayes attain their ends according to their liking, because they see with other eyes, and execute with other hands then their own. And if we should cast the faults of men upon authoritie, we should do wrong (I fear) to those who do not deserve it: for even this very yeare, notwithstanding the reformation of corruptions hath been with so much zeal and diligence endeavoured, yet the end is not attained: Nay, in some respects, it is so farre set back, that, to my understanding, the state of religion hath never been worse since the first reformation, then this present yeare: in respect, first, of the greatnesse of our distractions, which have divided us all one from another: then, of the multitude of sects and sectaries which cry indeed, as the Jews before them, *Templum Domini*; but with a worse addition, *ut Templum Domini diruatur*. Lastly, in respect of the many dishonours done to the service of God, with so much scorn and scandall to religion, that in forein parts they question, whether all this time we had any. No doubt all this is come upon us for our sinnes: let us remove them, and then God will blesse our studie of reformation. But yet in the meantime let us remember that message, which the good Bishop sent to Epiphanius, *Domine, sol ad occasum descendit*. Our sun-shine is but yet declining; it may come to set, if we now begin to disgust this greatest blessing of

religion, which God hath bestowed upon us. Let us learn to regard it more, to love it better, to blesse God for it, and for *his government* who upholds it: a Prince so devout and religious in his own person, that if all were like him, we should have a Kingdome of Saints. In this respect, we may use Velleius his words of his Majestie, *Cum sit imperio Maximus, exemplo Major est*: The lustre of his *pietie* surpasseth the lustre of his *empire*. If therefore that of Synesius be true, That men generally affect to write after the copies which are set by their Princes; it behoves us all, both to take out the *lesson*, and to blesse God for the *copie*. And moreover, as this day puts us in mind, let us all send up our most affectionate prayers, that his Throne may be established by Righteousnesse, his Crown exalted with Honour, his Scepter be for *power* like Moses rod, for *flourishing* like Aaron's; that his happy reigne may in *himself* outlive us all, and in *his posteritie* be perpetuated to all generations; that succeeding ages may confesse, Surely God hath been favourable unto this land, and hath not dealt so with any Nation. O how happy are the people that are in such a case! Yea, how happy are the people which have the Lord for their God!

FINIS.



Good and bad Newes⁷

FROM

IRELAND.

CONTAINING,

1. *A true and perfect Relation of the manner of the taking of the Fort and Castle of Limerike, who hath beene besieged since a week before Easter, till the yielding of the same, which was the 23. of June. 1642.*
2. *The Manner how, and upon what condition they yielded it.*
3. *Likewise good Newes from other parts of the Province of Munster, relating the two particular overthrowes given to the Rebels, by the English forces in those parts.*
4. *Together with the death of Sir William St. Leger, Lord Presidents of Munster, who dyed this moneth of June, and was buried on Friday was a fortnight, to the great griefe and sorrow of all the English in those parts.*



Which Relation was read publikely in the Honourable House of Commons,



LONDON,
Printed this 13th of July, 1642. for
Francis Coles.



Good and bad Newes from Ireland.

WHen he came first into the Castle there were 200. able men, 60. of them were listed with Captaine *Courtney* to bee Warders, besides 28. of the old Warders, and daily there came in more for safe-guard, and so in all there were 300. able men to beare Armes, and he verily beleeves there were men, women and children 300. more.

He saith there was provision enough in the Castle brought in by the abler sort at first, but the most part of them that were Warders had small store of provision, being most of them men that had bin strip'd by the Irish, and poore Tradesmen that had little but from hand to mouth, and could not be suffered by the Towne to carry any thing into the Castle, but such as could be gotten by favour and stealth.

Hee saith there were in the Castle weapons for 200. men such as they were, but not above sixty Muskets and Calivers that were serviceable, the rest were Petronells, Pistolls, Carbines, browne Bills, and fowling peeces, three Demy-cannons, two Saggars and one Minion.

He

He saith that ever since Shrove-tide the English were stript, rob'd, and kild in the Towne, and all Letters were intercepted that came to the English by the Major, and many that came from the Lord President to *Captaine Courtney*, and sometimes the Castle people had liberty to goe to the Market and bring provision into the Castle, and anon they were hindred; all this while they were making a chaine thwart the River under the Castle, over against a place called Mock-begger, the chaine was made of long Aspine Trees fastned together with linkes of Iron, one end on Thomonside fastned to two Mil-stones, the other end to the Tower of the Key, the Castle perceiving that they intended to thwart the River, and so to hinder any releefe to come to the Castle by water, shot at them, so for a time hindred them, but afterwards it was set downe. He verily beleeves there was not above five or sixe firkins of powder, and some of that very bad at that time, which was about five weekes since, then the Towne shot at the Castle, and presently as many English as were in the Towne fled to the Castle for safe-guard of their lives, and brought no provision with them which did much pester the Castle, and most of the rest of the English that staid in the Towne turned Papists, and so had some kind of protection. Then there was no quarter kept betweene the Towne and the Castle, but shot past betwixt them night and day, and some kild on both sides: In the Castle were killed one *Thomas Young*, *John Slegg*, *John Wethers*, one *Leonard*, and a boy, severall women and children hurt and kild, the shot played so continually
from

from St. *Maries* Church, and other parts of the Towne, that none could stay in the Castle-yard, and some few dayes after the Castle perceived the Towne to begin a Mine neare Saint *Nicholas* Church-yard, which they were in about three weeks, and the Castle within Counter-mined, and met the enemy; and the Castle men were beaten out by reason the enemies Mine was above the Castle Mine, so the enemy cast downe water upon them, and so the enemy came under the Bulwark, and there set fire on the Timber that propt up the earth: within three dayes, part of the Bulwark fell downe.

There was another Mine within two pierch of that, upon the street, going from New-gate to the Castle, which the enemy intended to bring under the Curtaine, next to the Bulwark, and with a counter-mine from the Castle was met, and the enemy forced out by the Warders and some of the enemies kild, and so that Mine was destroyed.

There was another Mine began next to the Towne Wall, which was intended to be brought to the South plat-forme, and went not farre with it, but the Water came in upon them, and then they took another way Eastward to come under the other Curtaine, and brought it neare the Curtaine, but it is not yet fallen, but the enemy hath set fire to the underpropting, and certainly it will fall. He saith that there were 16. in the Castle went out at the Sally Port in the night before the enemy had turned the Mine, and before the water came in and wrought in that Mine

Mine a little hole, being not deep from the top of the ground, fell in amongst them, and beat them back to the Mine mouth, posselt themselves of two Iron Sakers, both of them being laden, the one they discharged, and the other they cloyd the Touch-hole with an Iron nayle, and so forced to leave their place, two of their ablest men being shot, *William Manwaring* shot in the thigh, and afterwards dyed; *Robert Helmes* shot in the Thigh, and is yet alive; and so not seconded with ayd they retreated, and came to the Castle, before the Bulwarke did crack, and before any fire was put to the Timber, that did under-prop the wall. *Garret Barey*, and the Irish Generall, the Major sent to Captaine *Courtney* perswading him to yield the Castle, or else no Quarter. Answer was returned that the Castle was kept for the King, and would not bee yielded. Then the Generall sent another Letter, advising them to yeeld, and they should have Quarter, and goe away with their wearing apparel. Answer was returned to the Generall, that if they did ayme at the Armes in the Castle, and the goods that were there, they might get their lives if they could, for which they were resolved to stand as long as breath lasted, whatsoever came of it; for the Armes they resolved to take that course, that they should not bee serviceable for them, and to destroy their goods by fire: whereupon a parley was desired, then *Mr. Jones* a Chaunler of *Limrick*, and *Mr. Robert Lillies*, were sent up to them, and then in fine it was agreed between the Generall Major and the Castle, and an oath

oath taken for performing the conditions; the particulars whereof he knoweth not: part was, That all should leave the Castle; and carry their goods with them that were their owne, but not other goods that were left there, and their persons to be protected for foureteen dayes, and to bee safely conueghed to *Cork*, or *Toughall*: all this was concluded on Wednesday the one and twentieth of *June*, 1642. But before the Castle was yeilded, one part of the Wall fell downe, and about Wednesday following, at eleven of the clock, the Irish Generall, the Major, the Lord of *Muskrey*, Baron of *Loglemay*, and all the Irish *Captains* and *Commanders* came to the Castle, the gate being open to them, and they had accessse to the Captaine: what past betwixt them he knowes not, but the Colours were posselt by the Rebels: every one striving by much adoe to to carry away thoir goods, which they did, and then the Captaine went the same night, and lay there, and the next day went into the Town againe. Hee saith the enemy hath excellent powder, it gives but small Report, but drives a Bulle with extraordinary force.

The powder is made in Towne by Doctor *Higgins*, *Nich. Sower*, *John Arthur*, *Fitz John*, and all *St. Maries*, and *St. Johns* Churchare digged up three or foure foot deep, for salt Peter, and some say they make 100. pound a week, some say lesse, the certainty of it he knoweth not.

He saith that *John Beech* the Gunner, charging of the Cannon, and put ting the powder, and some key shot, it fired at the mouth, killed the Gunner

ner and three more, and *William Bentley*, and three more blasted with the powder. Hee saith there was killed and dyed in the Castle first and last 220. men, women, and children, buried in the Castle, most of them dyed of the Fluxe, and of swelling under their feet: Divers came forth of the Castle very weak, and some dyed as soone as they were forth of the Castle. Hee saith, that when the Castle was yeilded up, there was but a Ferkin and an halfe of powder left.

The Bishop, Doctor *Webb*, being Bishop of *Limrick*, being in the Castle, dyed the day before it was yeilded up.

Sir *William St. Leger* Lord President of Mnnster, dyed this moneth of *June*, and was buried on Friday was a fortnight to the great grieve and sorrow of all the *English* in those parts.



Another Letter from *Tongball* the fourth of
July, 1642.

Having this opportunity and some good newes to communicate to you, I could not choose but acquaint you, that upon Wednesday last a party of 500. Musquetiers, and 2. troopes of Horse marched from the Camp of *Duncrail* into the Countie of *Limrick* to *Shandrum*, where 2500 Horse and foote of the Rebels, quartered, whom our men (dispersing their numbers) very valiantly assailed in their quarter, but not before they were provided for them, for they had long before taken the Alarm and had sent out a troope of their horse, and after that their whole body, whom our men declined till they came into good ground and then made a stand ready to receive them, but then they retreated to their quarter

ter

ter in the Towne , and ours advanc't both Foote and Horse, they
entertayned a pretty Skirmish with our foote, wherein wee had 2.
men lost and 8. hurt, at last the Lord of Dungarvans troope, com-
manded by Lieutenant Carleton , observing that they with guar-
ded the entrance of their quarter, and not suddenly to be relieved,
flow in and forced it, whereupon as their manner is, fell to their
heelles. and our horse to execution for 2. miles space , untill they
came to a wood, their common refuge , there fell of the Enemy be-
tweene 4. and 5. hundred, we tooke one Captains, and 12. others
of quality, 6. Ensignes, 6. drums, 2. Bagpipes, 2. waggons, 120.
Muskets and abundance of pikes, and some Ammunition, we had
only 2. Horses hurt, yesterday the Lord Broghall with his troope.
and betwene 2. or 3. hundred Foote going to relieue Sir Richard
Osbond who was in great distresse at his Castle , and was encoun-
tered by Sir Nickolas Welsh, (neere Cappa) with three troopes
and 6. or 8. colours of foote. after an houres skirmish they fell
into disorder, brake, and fled : Our men did execution upon
them untill they got the wood to their shelter ; they found 250.
dead bodies, tooke 40. Musquets, abundance of Pikes, some pow-
der and bullets, and a great deale of good cheere wherewith they
intended to be merry after they had wash their hands in English
blood, we lost one only Gent : Mr. Maynard eldest son to the Lady
Maynard, whom we all much lament.

I rest your assured loving friend, Th. Moore.

FIN JS.



HOGS² CHARACTER OF A PROJECTOR.

WHEREIN
IS DISCIPHERED

The manner and shape of that Vermin.

With some other witty conceits unhappily falling out in these distracted times,
in the Kingdom of *England*, and *Ireland*.

And in Relation to a Book lately Printed, Intituled *PIGS CORANTOE*,
or News from the *North*, being neer
Alliance the one to the other; and
therefore thought good to joyn them
together for the better satisfaction of divers.



LONDON, Printed for G. Tomlinson, July 15. 1642.

PROFESSOR CHARACTER OF A HOG

WHEREIN
 IS DISCIPHERED
 The manner and shape of the Ventricle

With some other very curious things
 by falling on the head and neck
 into the Kingdom of the dead

And in Relation to a Book lately
 published Intituled PIGS CORRUPTED
 of News from the North, being
 Allured the one to the other
 there is thought good to have
 together for the better
 Union of divers



LONDON, Printed for G. TAYLOR, 1711

HOGS

CARACTER OF A

PROIECTOR.

HE is a Mongrill by birth, his father was an *Hittite*, his mother was an *Amorite*; his education in his youth was with a Peer, and by him infected with strange raptures and whimsies, which he strives to put in practise, and calls them Projectors. His riper years were corrupted with the abominable termes of Lawyers latine, and Pedlers french; His actions at the first spake him honest and politique, but the ends he aims at, proves himself the clean contrary way. He is in his discourse a *Gymnosophist*, by religious *Bannion*, and in his faith an *Alchemist*.

He is a maker of Newes, as well as of new invention; and for the most part happy in his proceedings; for which one and the same devile, he can both tickle the ears of the King, and the purses of the Commons; he fears not the Devill so much, as a reference to them that love their Countrey, nor God so well as a good certificate from a Time-observer.

His eye observes Master Attorneys, as Hanks his Horse doth his Master, and after long waiting like a Spaniell, with expence both of money and brains, he is rewarded as they feed Apes, with a bit and a knock.

He is like the winter foule that knows their seasons, and you shall finde as many Projectors in Parliament time, as Woodcocks in Summer: And of all professions, a Bawd, a Pimpe, a Cobler, and a Projector, hate to be call'd by their proper names, though they love their trades.

He is the only Corn-cutter of the times, his greatest fault only is the unsteadinesse of his hand, which makes incision into the quicke, when it should but paire away the dead-flesh: His wit is to search out the abuses of the times, and laugh to at them that simply thinks he intends to amend them. His Master-peece is to propose the cut-flee of Reformation, caught in such terms, as might take the ignorant with applause, for all his pretences are pretended to the benefit of the King, the good of the Common-wealth, and the employment of 1000 of poor people; but Good man *Never*, thinks of any benefit for himselfe.

He is one that alwaies hath more money in his mouth then in his purse, and feeds as heartily upon his Aerie hopes, as the News-mongers in *Pauls* upon Duke *Humphreys* Cates.

He is one that is wiser in his own conceit then the Privie-Councell, and can refine a Common-wealth, better then a Parliament; You may read all the *Penall Statutes*, if his tongue do but chance to peepe out of his mouth, onely he makes a *quere*, and *démurs* upon *primo Henry* the eighth: where his Predecessours, *Empson*, and *Dudley* were both honoured with a hempton garland, and concludes that Session to be *Apocrapha*, yet makes his brags to the vulgar, that they died for the good of the Common-wealth, and deserve to be stiled Martyrs. He's made all of *Cringes* and *Complements*, as though he dropt out of the docke of a Courtier; he can change himselfe into as many shapes, as *Proteus* can do colours, either a decayed Merchant, a broken Citizen, a silent Minister, a fore-judg'd Attorney,

a busy Solliciter, a cropeard Informer, pickthank Petrifogger, or a Northern Tick, that hath more wit then honesty, and these are your onlyest men, that makes your bravest Projectors, who in short time may be dignified with the Title of the Pest, or Cankergerrell of the Commonwealth.

He is the onlyest executor of *funerum sui*, and so consequently must be the maintainer of *tumba funaria*. He is one of the chief undertakers of improbabilities, or rather of impossibilities in this age.

He will pinguish all manner of Pullens, with Parsnips and Turnips, fatten all manner of four footed beasts without either grasse, hay, or any kinde of grain, make bread of Pumpions and Cucumbers, and will fatten the guard Boose and Brays, till their bellies crack for God-amercy, and will victual the King an Army without meat, and take all the Irish in a pudden that rebel.

He is an excellent Architector, he will pull down *White Hall*, and build the King a Palace, to which the *Langueering* house shall be but half the Porters Lodge, and all at his own cost and charges, if the King will forgive him leave.

He will turn an Hospital into a Court, and make the *Servoy* or *Summer set house* of the Dutchy were not between, and then the poor people may be admitted in *forma pauperis*, to seek their lodgings without a certificate from their parish.

He is the only imitator of *Guido Faux* and his dark lantern, and by it hath made a device to convey people above ground that see every body and none see them, with the help of two-footed beasts, and hath jugged it into credit with a strange name called a *Sedan*.

He will turn all Wagons, Carts, and Coaches, into the manner of Wind-mills, to saile to their stages for the benefit of the Kingdom, in sparing Horse-flesh for the Warres,

and to that intent hath got a Patent to make wooden horses fit for Brewers, Butchers, Maulsters, and Carriers, that shall do as good service as if they were alive, carry greater burthens, and last much longer.

He was borne under the signe of *Aquarius*, and hath an Art to convey himself like a Dive-dopper, from *Gravesend* to *Amsterdam*, to reconcile all Religions there; and make them of one opinion. But *Hagge* had rather he would go into *Ireland*, and appease them there; for it is no true Religion to rebell against their Prince.

He can saile against winde and tyde through *London-bridge*, cleere the *Thames* of shelves and sands, weigh up all wracks though in the bottome of the Sea, and fifty fathome under water, blow up the enemy with fire.

If you seem to misdoubt these, he hugs himselfe with conceit of your ignorance, and his own wit. If you question him, his answer is, this Age is a cherisher of Arts and new inventions, the former dull and heavy. That these times are active, is appears by the Drayning of the *Fens*, building of Towns and Churches, repairing of *Pauls*, His Majesties expedition into the North, and concludes *Nihil est quod non soluta vincat*. He is a busy body that gets small thanks for his labour; yet to say truth, he is a man hath very great knowledge in knavery, and knowes the mystery of all Trades.

He knowes how to dye like to make it weigh heave; he knowes that divers sorts of Wooll mixed together, will never cotten well to make good Demicasters.

He knowes those Maulsters are knaves, that make eight bushels of Barly, yeeld above nine in Mault; and I protest in good earnest, he doth deserve well, if he could pluck out the beam of his eye, that he might see the clearer to make them honest men.

He is neither Fool nor Physician, yet undertakes to reform all abuses in the body Politique, with these 3. words *Carolin Dei gracia, &c.* like *Scotto* the Montebanke, that cures all diseases with one powder; he is a great traveller in *England* and *Wales*, but dares not go into *Ireland* with his projects.

He is or would be a man of great government, for he desires all things might go according to his will; which he suspects be reasons: He discourages much of the dangers, and forgets his reasons with old wives tales, which he believes to be Prophecies, as *Littleton* was, *Monabb* is, and *Torke* shall be, and out of this deep insight in state affairs, he frighted a company of silly Citizens out of their House and Estates here at *London* to *Torke*, hoping to be rich, and will make them a Corporation there free of the Suburbs.

He is a rare extractor of Quintessences, he will draw from the dregs and essence of Bear, Ale, Wine, Tobacco, Brick, Tyles, Sope, Starch, Allome, Cards, Dice, and Lobsters, *Cum mulis aliis* the pure spirit of gold, by imposing a fine and an Annual rent upon those that take Patent to sell them, and suffer others to sell for nothing.

He is one whose *Aple* makes burtons by bushells at the noise of a Parliament, more then the *Irish* do at the sound of *English* drums.

He has got a patch of all, but dares not go himself, but staves behinde for to ingrose all the Parsnips and Carrets that comes to *London* to make Dildoes for Citizens wives, old maddams, and poor whores that are left behinde.

Now you have heard the progresse of his life, pray listen to his death: He fell sick of a scouring, at a Reference, founded at a Certificate, lay in a Trance at Master Attorneys, and recovering, fell into a relaspe, where he dreamt of Angels ascending and descending, but waking found not his

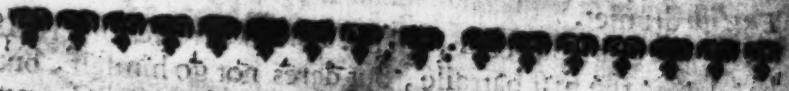
his Patent sealed, he died of an obstruction or stopping
the Great Scale, and made no Will as his Predecessor
did.

Only you shall heare his Funerall.

He was buried in Pompe, the Companies of London
going before, and the Corporations he had made, and the
Countrey and Suburbs behinde. He was carried from the
Temple-walks without Heralds to the Deuill and St. Dun-
stons, where he lyes Interred, hoping to be saved by *Apelles*.



FINIS.





HIS
MAJESTIES
RESOLUTION
CONCERNING

The *Magazine* in the Tower of London.

Likewise the *Parliaments* Resolution concerning the
same, being resolved to dispose thereof, as shall
be found needfull for the present occasion, and
by the Authority of Parliaments,

Together with the Parliaments Declaration
July 12. Declaring that none shall apprehend, or arrest
any of His Majesties Subjects that obeyeth the
Ordinance of Parliament, under pretence
of His Majesties Warrants.

Also a worthy Speech spoken in the House of Com-
mons by Mr. *John Pym*, Esquire, laying open the great
ruine and destruction that is like to befall this
Kingdome, declaring the Authority of
Parliaments.

With two humble Morions presented to His Majesty
from the High Court of Parliament.

Ordered that these particulars aforementioned be forthwith prin-
ted and published.

Hen. Elsing. Cler. Parl. D. Com

Printed for J. SMITH July. 14. 1642.

M A I E S T I C
R E S O L U T I O N

The Allegiance in the Tower of London



To the

Allegiance in the Tower of London

Allegiance in the Tower of London



A WORTHY

S P E E C H

S P O K E N

In the Honourable House of *Commons*,
by *John Pym* Esquire.

Mr. SPEAKER,

THe Distempers of this Kingdom
are well known, they need not
Repetition; for though we have
good Laws, yet they want their Execu-
tioner, if they be executed it is in a
wrong sence: therefore I shall endeavour
to apply a Remedy to the Breaches that
are made, and to that end I shall discover
first the quality of the Disease.

A 2

1. *There*

I. There is a design to alter Law and Religion, the parties that effect this are Papists, who are obliged by a Maxime in their Doctrine, that they are not able to maintain their Religion, but to extirpate all others.

II.

The second is our Hierarchy, which cannot mount to the height they aime at, without the breach of Law.

To which Religion necessarily ioyns, that if the one the other falls.

III.

Agents and Pentioners to forraign State, who see we cannot comply with them, if wee maintain the Religion established with Us, contrary to theirs, here we intend the Spanish White-gold works, which are of most effect for Earthly Favorites, as for petty promotion, not Conscience.

And such are our Judges Spirituall and Temporall, such are also our Councillours of State.

All these fetled in their contrivements,
that ayme at one end, and to this purpose they
walk on four feet, discountenancing of Prea-
chers, and men virtuow for Religion, perse-
cuted under the Law of purity.

The second is the discountenancing of
Preachers, of contrary dispositions.

Thirdly, The negotiating with the Fa-
ction of Rome, by frequent preaching, and
instruction to preach of the absolute Mo-
narchie of Kings, here followeth severall
Heads.

THe politicall interpretation of the
Law to serve the Times, and this to
impose Taxes with the Colour of
Law.

A Judge said it, when a Habeas Corpus
was paid for by keeping the King in
continall want, that Hee may seeke to
their Councils for Relief; to this pur-
pose they keep the Parliament in Di-
staste that their Councils might bee ta-
ken.

The

The King himself is brought to this,
like a woman that useth her self to poy-
son, when she might Eate good Mear,
Search the Chronicles, and we shall see
no King ever used *Parliaments* that was
brought to this want, *Arbitrary Procee-*
dings in Courts of Justice, we have Law left
to the Conscience of a single man, all Courts
are now of Conscience.

Plotters to inforce a war between
France and Us, that when we had well
wearied one another, wee might bee
brought to what scorn they pleased, the
Partition wall is only *Unity*, the punish-
ing of *Parliament men* to affright them
from speaking what we think, one was
committed for not delivering up the
Petitions of the House, a *Declaration*
which slandereth our Proceedings; as
full of *Lyes* as *Levites*, who would have
the first Ground to be our Example, and
Papists, under appearance to the King,
his best Subjects; for they *Contribute*
money to the wars, which the *Protes-*
stants will not do.

The

The other is the *Military*, by getting places of Importance into the Papists hands, as who were Commanders in the late Army, but they who were strong in Arms, but they to whom their Arms is delivered contrary to the Statute.

Their indeavours are to bring in strangers to billite upon us.

A Letter sent from Mr. Secretary Nicholas to the House of Commons, July 12.

There came Letters to the House of Commons from Mr. Secretary Nicholas, at *Parke*, by Order from his Majesty in answer to a Letter of both Houses to His Majesty, desiring his consent for the taking of some Arms out of the Tower, to be sent to *Munster*, but his Majesty would not Consent thereto, saying that they had taken one part of his Arms from him by force, and then Petition him to deliver up the other. Both Houses taking into consideration the said Letter,

Or-

Ordered, that there should be such Arms
aken, as should be found needfull for
the present occasions, and to be disposed
of by the Authority of *Parliament*.

Both houses Ordered also, that there
should be these humble Motions presen-
ted to his Majesty. 1. That the Justice
of *Parliament* may passe upon all Delin-
quents.

2. That the generall pardon offered
by your Majesty may be granted with
such exceptions, as shall be advised by
both houses of *Parliament*.

The Lords and Commons in *Parliament* do de-
clare, That if any Messenger shall be colour of a-
ny Command from his Majesty, or Warrant under
his Majesties hand, arrest, take, or carry away any of
his Majesties Subjects, to any place whither con-
trary to their Wills, That it is both against the Laws
of the Land, and the Liberties of the Subjects.

Ordered that this be printed and published.



John Brown Cler. Parl.

Hen. Blsing Cler. Parl. D. Cam.

ms
or
ed

ere
n-
ce
n;

ed
th
oy

re
re
re
re
re

ed.
/.
.

A

CONFERENCE

L. Gregory xv
 Betweene
 The Pope, the Emperour,
 and the
 King of Spaine.

Holden in the Castle of St. *Angelo* in

R O M E.

Vpon the entertainment of some great persons after mentioned, touching the subverting of the Protestant Profession in England, and other parts of Christendome.

And concerning the present distractions here in England between the King and Parliament.



London, Printed for A. Gos, and T. A. July 14. 1642.

*A Conference holden at the Castle of St. Angelo
in Rome, betwixt the Pope, Emperour, and the King
of Spaine.*

Pope.

Welcome deare Sonnes unto our Court of Rome, Apostolicke and holy blessings shield all the house of Austria from evill, and advance both your fortunes and your Crownes.

Emperour. Thy feet most (holy Father) I doe kisse, if I misse thy blessing, the Imperiall Crowne from Austria will be lost, which heavens forbid, for then we are undone; Bohemia Rebels doe joine with Sweden, the Hereticks from Danawe to the Rhyne; they combine both heads, armes and forces against Rome and Austria to helpe the Palatine that cursed Calvinist with his partakers, those damned Schismaticks and Hereticks, who upon our ruines seeke to build their fortune, which makes me thus to move you Holinesse, and crave your helpe now in this extremity, for if we fall, the worser it will be for you.

Pope. The keyes of *Peter*, and the sword of *Paul* shall shut, open, and cut in peeces the gates of Heaven, Nations, Lawes, and Rights, and turne the darke nights into cleare dayes; and those lands which have denyed our dignities, Ile make a Keldoma and field of blood: Ile thunder out my Bulls against Hereticks, and make their land a place of dead mens skulls, I will implore the Saints, and Hell, and Purgatory, both shall roare, ere any *Calvin* or of *Luther's* Sect with Roman bayes shall insult on our territories.

Emp. Your threats and curses are now despised by those vile Hereticks, they hold your blessings of no more force then is the flapping

of a foxes taile, in briefe, they are all so disobedient, that whether you
bless or curse they doe not care, they feare not what your Holinesse
can say, there is nothing that can drive them from their Heresie, helpe
by your counsell therefore holy Father, and shew us means to quiet all
this stirre.

Pope. Thou maist by reasons and Ambassages, by questions, an-
swers, and the like, winne time a while, but these be out of date now,
now swords, not words,, doe arbitrate Kingdomes, and we have still
used delayes, and shifts so oft, that all our enemies perceive our cras-
tines, send unto thy neighbours, friends & subjects, that thou maist thy
selfe defend from surprise my Legats and my Nunties, I will hast to
hatch more forces amongst the Catholicks, Mentz, Cullen, Triers,
Catholicke B. varie, thou hast with others in Germany, from Flaun-
ders, Brabant and the Popish King, thy true friends will quickly bring
thee succour; and though my selfe, with Florence may not send our
armes so soone, we will lend our money: the Cantons and the Swit-
zers shall be hired, who doe hold themselves ingaged to our See, Ile
send to Urbin and to Martina, to Ferar, and to Genoa, to Savoy, and
to Venice, and to Piemount, to France our eldest sonne, and to Saint
Dennis, Ile fetch the Saints from heaven, the fiends from hell, but Ile
quell those drunken Germane Traitors: Is not thy Spanish Cousen
here with thee? Who doe feare Europe, and the new found world,
the Churches Atlas, and the Empires prop? We hope to stoppe by
strength, wit or gold those proud attempts and daring of the Dutch,
and breake their forces cost it never so deare.

. *King of Spain.* If *Cesar*, and your Holinesse have ended, observe
the answer of the Spanish sonne, no Germane Prelates, nor Bavaria
can doe it, nor King of Pole, your selfe, nor any man, nor Florence
Duke, nor Brabant joind with Flaunders, nor Cantons, Switzers, nor
the greatest Catholicke if all were joyned in one, yet could they not
with all their force that can bee got by them bring timely succour a-
gainst the combination those Almaines, Graves, have in every land, ex-
pect no helpe from Venetia or Savoy, who deadly hate and feare the
house of Austria, I looke for no helpe from my brother France, for if

he see us downe heele sing and joy : and *Caesar* if thou lookst at home
for aid, thy state is tottering, and thy strength perissheth. Thy Austrian
subjects are infected also with *Luther* heresie, and have forsaken the
Papall dignity, and may combine with their fellow Lutherans, and if
thou dost send to Thracia for succour, the faithlesse Turke (thou know-
est) will not from Asia, Spaine, thou must helpe, or what will *Caesar*
doe, and how can Rome helpe Spaine, and *Caesar* also having so many
places to supply which stands in need: wherefore doubtlesse, if I shall
cause India Armies to be recald from thence, and our Italian forces
march from us, leave Millaine, Naples, and our silver fountaines un-
guarded, naked, and march over the hills through Griffons Countrey,
leave the strength of Spaine, or venture our Armado once more to nar-
row seas, and so lose more at once then we have got in threescore years
before, then thou at Vienna, I at Arragon may shave our heads & turn
Monks, you count your friends but doe not count your foes, whose
strength, whose numbers you cannot quel, the Northerne tract of Eu-
rope from Britaine, tending to last as farre as Transilvania, save Hol-
land and some other of their owne trifles (Oh me) in fourescore years
how they are growne you see, three Kingdomes, England, Scotland,
Ireland be, with Denmarke, Norway, Sweden, six besides those
two which they have won being eight in all, and our Kings are but
three, the number of their Princes, Dukes and Barles, with their
free Lords and States are a great number, besides their many Pall-
graves, and their Mootgraves, with all their Landgraves, and their
Burgraves, and as their numbers, so their spirits are made great with
hopes of their prodigious starre which blazed over Germany the last
December, portending change of State, and their expositions and their
combinations of situations, times and Scepters, and of Rome, of Ba-
bell, and of hills and dales, of beasts of Dragons, and such fearfull
things wherewith they cheare themselves, and triumph as though they
would give us all the overthrow: the eleventh and twelfth of *Esdra*
they apply against the Imperiall Monarchy, and that the Lion com-
ming from the wood is understood of the King of Sweden, and that
the Lion should the Eagle soile, and in triumphant sort divide the
spoile.

spoile. The Rebels thus interpreteth this, whereby the Catholiques are
vext greatly; therefore they say that as the Eagles they doe spread
themselves ore many Catholique Kings, even so the Lyon in the
Armes of Sweed, will sure protect those Heretiques from feare, and
Sued (they say) turn'd Anagram, is the Christian *Macchabeus*; they
further say *Gustavus* is his name. The fame of this mans fortune doth so
much them cherish, that their good successe makes me now to stand in
feare to be put downe, wherefore I pray you see now if any meanes be
left to set me free.

Pope. An uncouth shivering makes my blood to chill, and strange
amazement doth fill my sinewes; I wonder much that they are so skil-
full against us, thus to apply this Prophecie: I also doe admire how
they would frame such Anagrams on Swede; but though those hopes
doe cheare their froward mindes, yet let our Emperours thoughts
contemne all feare, for it is not Fortune turning of her wheele can
make our noble resolutions stagger: I wonder much those blinde He-
retiques cannot remember in their hardned minde, how I am on Saint
Peters Chaire so plac't that they can neither waste nor ruinate the
place which is within my grave protection, though (for a time) they
put them to perplexity, for I will so trouble them with my band of
Jesuits, they shall not withstand them; doubt not but I will finde a
Stratagem to save Romes *Casars*, and the Diadem of Spaine.

King of Sp. But holy Father I am certified that they deride your
Councell and Policy, and how of you they make an Anagram, can
frame the best and betterest of their wits: as thus,

Supremus Pontifex Romanus.

A N A G R A M M A.

O non sum supra Petram fixus.

Most sacred Pastor of the flock of Christ.

They say thou art not fixed on the Rocke, but I suspect that they are
all inclin'd, that they doe believe in minde what they say, alas for
Rome, alas for *Ferdinando*, alas for *Philip*, must I be forced to with-
stand my owne, the Emperours, and the Churches enemies, and so
lose both my selfe, the Church, and Empire all at once!

Pope. And they finde out such strange prodigies to fill the Catholiques with feare and doubt ; Ile make them know that I am fixed firme upon Saint *Peter*, and shall never be cast downe, my benediction, or my malediction can raise a State, or ruine a Nation: The Heretiques on Saint *Peters* doe build their faith, and I am upheld as from his person, and from him all power is given unto me, to binde and loose, to shut and open heaven: And whilst I keepe the Keyes none shall come in that have beene in those mad rebellious wars.

Emp. All you can say, and all you can devise, they value not, but despise it utterly : the Duke of Saxon is gone from our side, and joy ned with the King of Sweden, and why should we expect for more from him then *Charles* my Predecessor did before, who gave them all and more then I can tell, yet shortly after in that great contention twixt him and *Luthers* Rebels, hee forsooke his benefactors and turned against them ; and by these Civill Warres what is our gaine, more then millions of our people have beene slaine, *Dampiere*, *Bucquoy*, and valient men, whose like we have no hope againe to enjoy, our subjects with great taxes are compelled, our Provinces laid waste, our Cities sackt, our fruitfull fields untild, and unmanured, past hope to be recovered, maids, wives, and widowes, deflowred, ravished, our Lands with spoile and ruine all destroyed, fire, sword, and famine, hath these twelve yeares raigned ore mine Empire in every place, our friends fall off, our treasure is rackt, and all we have wel neare consumed and wasted, and all the mischiefes that can fall, we and our people by warre have endured, whilst many thousands that were wont to give, doe beg or starve or live miserably ; and late that most unluckie overthrow, my trusty Tilleys losse and deadly stroke, Prague and Bohemia Kingdomes, all is lost, our Townes of Franckford, and of Anow won, Hall, Hervested, and Hurst, with mighty Mentz, our chiefe Elector Bishop, fled away, my Generall *Walsen* and *Don Balibazar* fled to Polonia from the Swords fury ; This makes our foes to swell with victory, and all is worse then tongue or pen can tell.

King of Sp. No Prince can compare with my losses, for I have had more then a double share ; great damage have I had in Asia, in Bra-

fill,

fill, and in Farnambuck, the furious Rebels have caused me to feel
with places of importance, their civill hatred to our State and Realme,
by soulding, spoiling, and ruining them, my India is surpris'd and
taken by them, wherein subsisted all the hope of Spaine; besides at
Belgia, I have had misfortune, my Towne of Weazell's taken in a
rap, the Bussie, a place of great importance lost, long time defended,
with exceeding charge, and late that unrecoverable blow in Zealand,
where our forces all were broke, Sloopes, Puicks and Lighters, 78.
perissael, 6000. men, tane prisoners, many wounded, 4000. hand
Granadoes, and of Brasse 430. peeces was taken, eleven barrells of
good money likewise taken, and many hundreds of our souldiers slain,
with store of Ammunition, shot, and powder, all lost in that unlucky
expedition; all this past the last Seprember, for which our foes re-
joyce, our friends are grieved, whilest onely Dunkirke are rude Ren-
negadoes, have made bravadoes against mine enemies, they onely
have done things of speciall moment, taken from Merchants and small
fisher boats, and now and then a Collier, or a Catch of Oysters, seldom
meeting with their equalls, for which rare acts their fame abroad is
spread, as though they had subdued and won the world, when every
wise man knowes their Townes and Ships to be but dens of Thieves.
Have all my Ancestors to fixe discent, by conquest, wedlocke, and
such like other Ligaments, tyed fast Earldomes, Dukedomes, Crowne
and Empire, hoping for Westernie Monarchy at last, and is the period
of our greatnesse, hope, and our declining now begin to haste? Nassaw,
Nassaw, you hatefull Father and Sonnes, cursed be your name and
house, you first did gather the fearefull Rebels into warlike bonds,
which now doe State it in the Netherlands; there where you writ
nil ultra once more, and set sterne pillars barres to Spaine.

Emp. Thus holy Father have you briefly heard the cause of all our
anger and our grieve, by reason of those dangers now related,
which so perplex our mindes and hearts, by these so many losses, and
we feare ere long will befall us; wherefore if Rome have any secret
wisdome laid up in store for evill times, or evill did make wicked He-
retiques feels the power of the Church, then Father now is the time
and

and houre : Remember how *Frederike* heretofore frighted thy Predecessors, this may hazard thy fortune more, utterly suppress thy selfe, the Romane Church, and us, except by some prime stratagem fetch from beneath, thou mayest thy selfe and friends from danger keep, for if these Heretiques be once our masters, then farewell Pope and Papall dignity.

Pope. And are our friends so few and false ? and be our foes so many and so lusty ? Once *Innocent* of Rome in former ages, hath us'd three Kings for Lackies, and dare they now make warres against *Casa* without our leave ? Then our furies wake, helpe me to store of Pistols, poysoned knives, to fire, and powder, and Manacles, bid *Raviliack*, and *Clement* high them hither, let *Guido Faux*, and *Garnet*, all come, all those that doe excell in policie, are Sonnes of *Iskariot*, and *Achitophel*.

FINIS.

de
lfe
chr
for
ball

ma.
s'd
for
k,
t,
s,
ad

P

C

As

B

De
be

Lib
L

rede
helfe
fich
ep, for
papall

to ma
in us
of a
froh
liack
ome
and

which
to
the
home
and

THE TRVE
PETITION
OF
COLONEL HVME.

As it was presented to the Lords as-
sembled in the high Court of

PARLIAMENT:

Being then one of the poore Bre-
thren of that famous Foundation
of the Charter House.

Declaring to their Lordships, that if they would
be pleased to imploy him for the businesse in Ireland,
and let him have but sixscore, or an hundred In-
struments of War, which he should give di-
rection for to be made; he would ruine
the Rebels all within three Months,
or else lose his head.

Likewise he will undertake within three Months, if their
Lordships would but give credence to him, to bring
in by Sea, being furnished with a compleat Navy,
to his Majestie and the Parliament 20.
Millions of Money.

London, Printed for *John Giles*, 1643.

14 July

THE TRAVE
PETITION

OF

COLONEL WYATT

As it was presented to the House of Commons



Being then one of the members of the House of Commons

of the County of Middlesex

I declare to you that I have been

and have been for many years

in the service of the Crown

and have been for many years

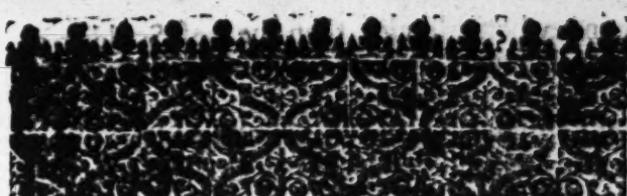
in the service of the Crown

and have been for many years

in the service of the Crown

and have been for many years

in the service of the Crown



TO THE RIGHT
HONOURABLE
THE
LORDS AND OTHERS
Assembled in the High Court
OF PARLIAMENT.

*The humble Petition of Tobias Hume, one of
the poore brethren of the famous Foundation
of the Charter House.*

Right Honourable and Noble Lords,

I Doe humbly intreat to know why
your Lordships doe slight me, as
if I were a foole or an Ass; I tell
you truely I have been abused to
your Lordships by some base fel-
lows; but if I did know them, I would make them
repent it, were they never so great men in your
sight; for I can doe the Kings Majesty and my
Countrie

Countrey better service then the best Souldier or
Colonel in this Land, or in all Christendom, which
now it is a great wonder unto me, that your Lord-
ships doe suffer so many unskilfull Souldiers to goe
over for Ireland, to doe the Kings Majesties service,
that are not able to lead a Company, neither doe
they know what belongs to a Souldier; and yet for
all this, your Lordships leave me out, that am able
to doe the Kings Majesty better service then all the
Souldiers that are now to be sent over for Ireland:
So that if your Lordships please to pay for the ma-
king of a hundred or sixe score Instruments of war,
which I am to have along with me, if you please to
send me for Ireland, and make me Commander
of all those men that are now to goe over for Ire-
land, I will undertake to get in all Ireland in
three or foure Months at the farthest, or else if
I doe it not, I will give them leave to take off my
head, if my Commanders will bee as forward
as my selfe, and yet I will doe all things with great
discretion. And I doe here protest, I will doe my
King and my Countrey most true and faithfull ser-
vice, and give the first onset upon the Rebels in
Ireland, to the honour of all England: and there-
fore if you will not beleeve me, it is none of my
fault, when I speake the truth: But if you will not
give me the command of all the souldiers that goe
for Ireland at this time, I will not goe for Ireland,
but I will goe for another Countrey, where I will
have a greater command then all this which I have
desired from your Lordships. But I yet live in hope
that

that you will be pleased to beleve me, and helpe
me that live in great misery, by reason that I have
maintained a thousand Souldiers in this City to do
the King service in Ireland, and this I have done
seven weekes together, which hath made me very
poore, so that I have pawned all my best cloathes,
and have now no good garment to weare.

And therefore I humbly beseech you all Noble
Lords, that you will not suffer me to perish for
want of food, for I have not one penny to helpe
me at this time to buy me bread, so that I am like
to be starved for want of meat and drinke, and did
walke into the fields very lately to gather Snailes
in the nettles, and brought a bagge of them home
to eat, and doe now feed on them for want of other
meate, to the great shame of this land, and those
that doe not helpe me, but rather command their
servants to keepe me out of their gates, and that is
the Lord of Essex, and the Lord of Devonshire,
but I thank the good Lord of Pembroke, and the
Lord Keeper, and the Earle of Hartford, and my
Lord Major, and some other Knights, as Sir *John*
Worstenholme & others do help me sometimes with
a meales meat, but not alwayes, for I eat Snailes and
browne bread, and drinke small Beere, and some-
times water, and this I have thought good to make
knowne unto your Lordships, hoping that your
Honours will helpe me now with some reliefe, or
else I shall be forced presently to runne out of the
land to serve another King, and doe him all the
great service, which I would rather doe unto my

owne most gracious King, who would not suffer
me to want, if I had money to bring me unto his
Majesty, for I would doe him true and faithfull
service in Ireland, and can doe him very great ser-
vice, if his Majesty want money, I will undertake
to fetch his Majesty home twenty millions of gold
and silver in ready coine in the space of twelve or
fourteene weeks: If this service bee not worthy
of meat and drink, judge you that are grave & wise
Lords of the Parliament, for I will make no more
Petitions unto your Lordships, for I have made
many, but have not got any answer of them, and
therefore if your Lordships will neither entertaine
me, nor give me money to buy me meat and drinke,
I will goe with as much speed as I can into other
Countries, rather then I will be starved here. For
I protest I cannot endure this misery any longer, for
it is worse to mee then when I did eat horse flesh,
and bread made of the barke of trees, mingled with
hay dust, and this was in Parno in Liff-land, when
we were beleagured by the Polonians: but now to
proceed further, I have offered to shew your Lord-
ships my instruments of war, and many other things
which I can do fit for the wars, and yet other base
fellowes are set forward before me that cannot do
the Kings Majesty that great service which I can do
him, and therefore I say it is a great shame to all this
land, the Lord of Pembroke, the Lord ~~Craun~~,
and many other Lords and Knights and Gentle-
men both in this Country and other Countries be-

James O'Brien Esq. Librarian of the Bodleian Library

good the seas, as *Grave Maurice*, the Marquesse of Brunningburgh, and lastly the King of Swetheland, they all know that I am an old experienced Souldier, and have done great service in other foraine Countries, as when I was in Russia, I did put thirty thousand to flight, and killed six or seven thousand Polonians by the art of my instruments of warre when I first invented them, and did that great service for the Emperor of Russia; I do hereby tel you truly I am able to do my King and Country the best service of any man in Christendome, and I will maintaine it with my art and skill, and with my sword in the face of all my enemies that do abuse me to the Lords of the Parliament and others, and if I did know them, I would fight with them where they dare, and also disgrace them, I speake this, because I doe hear that some of them have disgraced me unto some of the great Lords of the Parliament. Let those souldiers argue with me, and I will make fooles of them all for matter of warre, although they have perswaded the Lords to slight me, and therefore I say againe, they are not able to doe the King that good service which I can doe him, both by sea and land.

And so I humbly take my leave of your Lordships, being very desirous to speake with all the Lords of the Parliament, if they will vouchsafe to speake with me before I goe out of this Land, for I am not able to endure this milery any longer, for
I

I want money, meate and drinke and cloaths, and
therefore I pray your Lordships to pardon my
boldnesse, and helpe me with some reliefe if you
please, or else I must of necessity goe into other
Countries presently, and so I most humbly take
my leave for this time, and rest

Your Lordships most humble servant to do your
Honours all the good service I
can, for I have many excellent
qualities I give God thanks
for it.

Tobias Hume Colonell.



FINIS.



nd
y
ou
r
e

r
l
t
t

nd

by

ou

ter

ke

1

ur

I

ut

;

;

1.

What kinde of

12

PARLIAMENT

Will please

THE KING;

AND

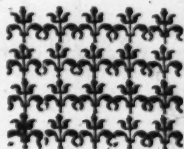
HOW WELL HE

Is affected to this present

PARLIAMENT.

Gathered out of his owne Papers,

By *A. J. B.*



London Printed, 1642.

*England
Charles I
R. 44*

PART I

TITLE



1847

General Introduction

By N. A. W.

London Printed, 1847.

(1)

THE KINDE OF

Parliament which the King likes.



Such as consists of such persons in the House of Peers as he shall thinke good to honour; wherein the Votes of Popish Lords shall be of force, though they be absent (for their ease and security) some such Lords may have their Votes, as they shall chuse: Who it may be will doe more with them, then if they themselves should give them.

Ans. to the
19 Prop. p. 24.

Such as may not interpret or declare Lawes, without himselfe (which yet the Judges and inferiour Courts may doe) whose Orders and Ordinances binde not to obedience. Who may not command the people to defend themselves and Kingdome.

Pag. 2.

But hee himselfe may raise extraordinary forces, though there be neither actuall rebellion, nor invasion.

Pag. 16.

Such a one, wherein hee hath a negative voice to grant or deny.

Pag. 3.

They must not meddle with matters of other Courts. Not place Preachers, unlesse the Bishops will, nay every Parson.

Ans. to the
Petit. June 17.
Pag. 7. 11.

They must not nominate fit Councillors to Him when they sit not, though they leave Him to choose such a Councell as he pleaseth for his owne private affaires.

A 2

They

Pag. 3

They may not retaine the Members of their Houses, who are his Household servants, or employed, or sent for by him. Though if they doe not, then because the Houses will be but thin, and not numerous) they are not to be esteemed as Parliament, but a faction; and those with him are to be listned to, rather then They.

Anfw. to the
Decla. May 26.
Pag. 2.

Pag. 11.

They must punish such as meete together to Petition Them for such a meeting is a Riot, as those are called who met in Southwarke, and would not let the Constable take away their Petition) but must not punish those; who either force the people through feare, or suppress them by cunning, (as it was in London, Cornewall, &c.) or gather together tumultuously to seeke the abolition of what Lawes are newly made, and to bring this to his owne desire, as in Kent.

Anfw. to the
Decla. May 26.
Pag. 20.

Such a one as may not though a Constable, Sheriffe, &c. may raise any forces to put their Orders or Decrees in execution, and subdue those that resist the n, (for in his Proclamation that's Treason.

Anfw. to the
Declar. May
19. pag. 4. to
May 26.
Pag. 3.

Or whom he hath Authority to call them together, so to tell them what they are to doe.

They are but Usurpers of the name of Parliament, in their Votes and resolutions, unless the King consent.

*Who can imagine the King will raise
Armes against such a Parliament.*

The

*The Kings Judgement of those who sit in both
Houses of Parliament.*

Removers of the Law as a rub in their way. Answ. to 19.
Underminers of the very Foundations of Prop. pag. 2.
the Law.

Assumers of a new Power to Themselves.

Tending to a pure Arbitrary Power.

Erecters of an upstart Authority.

They have wrested from Us our *Magazine*,
and Towne of *Hull*, and bestrid Sir *John Ho-*
tham in his boldfaced Treason.

WVeeners of our just Authority, and due
Esteeme of strange shamelesnesse. Pag. 3.

Such to whom our good Subjects dare not
offer to present their owne just grievances,
our Sufferings, and their Sense of the violation
of the Law.

WVho have seized on the money the King
had borrowed to buy him bread.

The Actions of both Houses have a strong Pag. 5.
influence from the subtile Informations, mis-
chievous practises, and evill Councells of Am-
bitious turbulent spirits, disaffected to Gods
true Religion, Our Honour and safety, the pub-
like peace and prosperity of the people.

WVho would have Us divert Our selves of Pag. 6.
Our Power, and assume them unto it.

WVho take care to dishonour Us in other Pag. 7.
Nations.

A 3

They

Pag. 8.

They endeavour to transforme this Kingdome into a new *Utopia* of Religion and Government.

Pag. 9.

Indeavourers to fetch downe to the ground our just, ancient, Regall power.

Pag. 10.

Who demand in effect at once to depose our Selfe and our Power:

Pag. 11.

Disturbers of the course of Law, countenancers of Riots, discountenancers of Law.

Pag. 15.

They meane Us no more power then one of Our Councillors.

Pag. 16.

Who neither take care for Our Right, Honour, Safety, as a Prince, nor as a private person. That we may not only be in a more despicable way then any of Our Predecessors, but in a meaner and viler condition then the lowest of Our Subjects.

Pag. 20.

Incouraged and inabled by a Malignant party, to countenance injustice and indignities offered to Us.

Pag. 30.

Beginners of a War against Us.
Desirers of a generall combustion.

Answ. to the
Decla. May 15.

The now Major part of both Houses are infected by a few Malignant spirits.

Pag. 1.

Blasters of his Declaration, with a bold and senselesse imputation.

Pag. 10.

Their Petitions bold, threatening, reprochfull.

Pag. 11.

Before whose eyes a strange mist of error is cast by a few impudent, malicious men, to give them no worse tearme.

Pag. 12.

Answ. to the
Decla. May 26.
Pag. 3.

Their odious Votes, and the greatest violation of our Priviledges, the Law of the Land, Liberty

Liberty of the Subject, and the Right of Parliament. One of which is such, as there needs no other to destroy King and People, and that Vote is, *That when the Lords and Commons declare what the Law of the Land is, it must be assented to, and obeyed.*

Who have not dispatched one Act, which hath given the least evidence of their particular affection and kindnesse to Us, but have discountenanced and hindered other Mens.

Their Declaration, the contrivance of a few factious, seditious persons, a Malignant party, who would sacrifice the Common-wealth to their owne fury and ambition.

They endeavour by all possible meanes to render Us odious to our good Subjects, and contemptible to all forreigne Princes. Whose designe is, and alwaies hath been to alter the government of Church and State, and to subiect King and People to their own lawlesse arbitrary power and government. Though they have no minde to be Slaves, they are not unwilling to be Tyrants.

Ungratefull men, without modesty and duty.

We are in a miserable condition in their security, as all persons will be who depend on them.

Alterers of the government of Church and State.

They make themselves perpetuall Dictators over the King and People.

They have endeavoured to render Us odious

to Our Subjects, and Them disloyall to Us.

The fury and malice of these men will bring misery and burthen upon the people.

Pag. 19.

From whom we expect the worst Actions, these men have power to commit against Us, worse words they cannot give. They designe the ruine of Our Person, and of Monarchy.

Pag. 28.

Their position is, They may depose Us when they will, and are not to be blamed for doing so.

Concerning these.

Answ. to the
Decl. May 19.
Pag. 15.

The King will never, and he hopes the people will never account their contrivance, the wisdom of a Parliament, nor justifie and defend them.

Answ. to the
Decla. May 26.
Pag. 2.

Hee doubts not but that all our good Subjects, doe discern through the Maske and Vizard of their hypocrisie, and will looke no more on the Framers and Contrivers of that Declaration as Houses of Parliament, but as a Faction of Malignant, Schismaticall and Ambitious Spirits.

Pag. 29.

Hee beleeves good Subjects will finde some way to let them and the world know, how suitable their demands are to the Affection of loving Subjects

*Who can but think that he will seeke
the subduing and subversion of
these.*

finis

I

TH

W

A

V

and
P
O
R

Exp. Brit. and
Will of - Charles I 14

His Majesties MESSAGE

TO
Both Houses of PARLIAMENT,
of the eleventh of July. 1642.

TOGETHER
With His MAJESTIES Proclamation
declaring His MAJESTIES purpose to
go in His Royall Person to HALL:
and the true decision and end thereof.

PRINTED BY ROBERT BARKER, Printer
to the Kings most Excellent Majesty: And
by the Assignes of JOHN BILL.

LONDON:

Printed by ROBERT BARKER, Printer
to the Kings most Excellent Majesty: And
by the Assignes of JOHN BILL.

MDCXLII.



LONDON:

Printed by ROBERT BAKER, Printer
to the Admiralty, and
by the Author of JOHN BELL.
MDCCXII.

His Majesties Message

To both Houses of Parliament
of the eleventh of July, 1642.



BY Our former Declarations and this Our Proclamation (which We herewith send you) you and all Our good Subjects may see the just grounds of Our present Journey towards Our Town of *Hall*. Before We shall use force to reduce that place to its due Obedience. We have thought it once more to require you, that it may be forthwith delivered up to Us (the busines being of that nature that it can admit no delay) Wherein if you shall conform your selves, We shall then be willing to admit such addresles from you, and return such Propositions to you, as may be proper to settle the Peace of this Kingdom, and compose the present Distractions. Do your dutie herein, and be assured from Us in the word of a King, that nothing shall be wanting on Our part that may prevent the Calamities which threaten this Nation, and may render Our People truly happy. If this Our Gracious invitation shall be declined, God and all good men judge betwixt Us. We shall expect to receive satisfaction herein by your Answer to be presented to Us at *Beverly* upon Friday next, being the fifteenth day of this present July.

¶ By the King.

¶ A Proclamation declaring Our purpose to go in
Our Royall Person to Hull; And the
true occasion and end thereof.

WE having long complained of the
high affront done unto Us in Our
own Person by Sir John Hochem,
when We went to our town of Hull
to view Our Magazine and Arms,
Our own proper goods (if We shall
be allowed to call any thing Our
own) which then were there, and
since by, and under colour of Orders made by both Our
Houses of Parliament, not onely without but against
Our consent, violently taken & caried from thence, and
for that the Town it self, being the Principall Fort and
Port of these Northerne parts of this Kingdom, in a
warlike manner, with many hundreds of Souldiers
hath been kept and maintained against Us as a Barri-
con and Town of War, as against an Enemy; And that
by the Practise of a Disignant Party, which hath too
great an Influence upon Our two Houses of Parlia-
ment, in stead of repairing Our Honour for this In-
dignitie, severall Orders and Votes of the Major
part, then present, have been made to iustifie all this as
Legall; which Orders and Votes would have Us, and
others, to beleebe, upon the many protestations in
Print, That there hath been nothing done therein (as
in

in many other things of that nature) but for the safety of Our Person, the Honour of Our Crown, and the good of the Kingdom, as if words directly contrary to these Actions of Hostility could satisfie us, or any reasonable man, not blinded with self opinion, or abused and misled by vain and false Spurriles or groundlesse Jealousies; We have now looked somewhat more narrowly into the manner of Sir John Hothams carriage in this his employment, And did finde by the certain Relation of others, That for the fortifying of the place against us, his Liege Lord, he hath used the help of Art in making Our works to defend the Town, he hath purposely cut the Banks, and let in the waters to drown the Land-passages, and to make the Town inaccessible by that way; he hath let forth a Postage (amongst other good Services) to intercept a Postage of Ours employed for carrying of Letters, Messages and Passengers between us and Our Dearest Consort the Queen; he permitteth his Souldiers to issue out of the Town, and forrage upon the Countrey; he hath not onely unlawfully but Tyrannically cast out divers Inhabitants of the Town from their dwellings, because he could not confide in them; he hath disarmed all the Towns-men, that he might put the sole power in the Souldiery under his command; he doth compell some others of the Inhabitants, desirous to depart the Town with their families, to abide and continue there against their wills and by drowning of the lands about the town in manner as aforesaid, he hath destroyed the pastures, meadows & cornlands within that compass, containing some thousands of Acres of very fruitful grounds, amounting to a great value, to the great impoverishing of the owners and occupiers thereof; And he hath, for divers moneths,



moneths continued in pay many hundreds of Souldiers, and endeaboureth, under pretence of Authority from the two Houses of Parliament, to increase their number from the Countie of Lincoln adjoyning, and from other places; and this at the publique charge of the Kingdom, and out of those monies provided for the relief of the miseries of Ireland, and payment of the great debt to Our Kingdom of Scotland.

Whereupon, we being very sensible of this extreame Dishonour to us, That a Town of such importance, and so neer to the place of Our present Residence, should be thus fortified, kept, & maintained against us; That the Port & Passage by Sea should be defended against us by Our own Ships, under the conduct of the Earl of Warwick, who being legally discharged by us of his employment at Sea, by Our Revocation of the Commission formerly granted by us to the Earl of Northumberland, and by Our command signified unto him under Our own hand, to deliver the command of Our Ships unto the hands of another person named by us, hath, notwithstanding Our said Commands (to which the Earl of Northumberland paid a dutifull obedience) presumed not onely to dispossesse us of Our said Rarie, but to imploy it against us, and to take Prisoners such of Our Captains as expressed a loyalty to us according to their Oithes and the duty of Subjects; And that a Ship of Ours lately imployed for Our particular Service into Holland, and returning from thence with some of Our proper Goods, hath been chased by them as an Enemy, and enforced, for her safety, to put into a small Creek within six Miles of that Town, and there to run on ground, to the great hazard of Our said Vessel, and that both Our Ship and Goods there were yet remaining

ing in danger to be surprized by Our own Subjects, we took a Journey on Wednesday the sixth of this Month from York towards the said Creek, to take a view of Our said Ship and Goods thus exposed to danger; we having just cause to fear that Sir John Hotham, and others of his Confederacy, would (for Our good, and the good of the Kingdom) make prize of these also; and by the opportunity of that journey, we Our Self are now fully informed of the certainty of those things, which we had before received but from the relation of others, and there received a lamentable Petition of Our Subjects of those parts, complaining of the unheard of Insolence and Barbarisme of Sir John Hotham, and desiring Our just and necessary Protection of them from those cruell Oppressions.

Upon all which considerations, that we may at length, after this long patience, do that right to Our Person, Our Crown and Royall Dignity, and to Our good Subjects in generall, and those of and near to Our Town of Hull in particular, which we had reason to have expected from Our two Houses of Parliament, but have failed of the fruit of Our long expectation, by the malice of some ill affected spirits amongst them, who studie nothing more then by false pretences to amule, and abuse Our good people, we have taken this Resolution, by Gods blessing, and the Assistance of Our good Subjects, to force Sir John Hotham & all that shall take part with him in the unjust and treasonable Defence of the Town of Hull against us, to that obedience which is due by Subjects to their Leige Lord and Sovereign, and to resist the Assistance intended to Sir John Hotham from Our said County of Lincoln and other places adjoining, if they shall attempt it. And to this purpose we will and require

require all Our loving Subjects to yeeld their best Assistance of what kinde soever to so necessary a defence of Our Person, and just vindication of so great an injury offered unto vs, to the dishonour of this Nation. And we do declare, That whosoever shall geve vs their cheerfull help at this time, and to this purpose, either with Men, Horse, Arms or Money, to be brought, sent or conveyed unto vs, we shall look upon it as a Service never to be forgotten.

And this we publish to all Our Subjects, and to all the world, that they may truly understand the cleering of Our Intentions herein, as we shall do in all other things concerning Our Government; And that we do and ever shall maintain those Resolutions we have professed so often, and so seriously by Our former Declarations, That we will continue and defend the true Protestant Religion as it is by Law established in the Church of England, The Laws of the Land, The Rights and Liberties of Our Subjects, equally to and with Our own just prerogative, And the true Priviledges of Parliament, And never infringe any Act consented to by this Parliament. And that we have not, nor ever had the least thought of making war upon Our two Houses of Parliament, as hath been slanderously and maliciously published. And these things, not Our Words only, but all Our Actions shall make good. And in this Resolution and the just Observation thereof we shall both live and dye.

Given at Our Court at *Beversley* the eighth day of July in the eighteenth year of Our Reigne.

F I N I S.

1950

15


THE
LIFE AND DEATH
OF KING
RICHARD
THE SECOND,

Who
Was deposed of His Crown, by reason
of His not regarding the Councell of the Sage and
Wife of His Kingdom, but followed the advice of
of wicked and lewd Councell, and sought as farre as in
him lay, to deprive many good English Subjects
of their lives and estates, who stood wholly for the
good of the Commonalty; but at a Parliament
holden, His Counsellors were all called,
whereof some fled, others recei-
ved condigne punishment
according to the
Law.

Published by a Well-wisher to the
Common-wealth, being worthy the
observation of all men in these
times of Distractions.

12 July July

LONDON,
Printed for G. Tomlinson, and T. Watson, 1642.



The Life and Death of King Richard the second.

Richard the second born at *Burdeaux*, the sonne of Prince *Edward*, being but eleven yeers old, began His Reign the 21. day of *June* in the yeer of our Lord God 1377. In beauty, bounty and liberality, He farre passed all His Progenitors, but was over much given to rest and quietnesse, loving little deeds of Arms, and for that He was young, was most ruled by young Councell, and regarded nothing the Councells of the Sage and Wise men of the Realm, which thing turned this Land to great trouble, and himself to extreame misery, as is by these Verses declared.

*When this King first began to Reigne, the Lords neglected were,
Wherefore good Fortune him forsook, and the earth did quake for fear,
The people also whom He polled, against Him did rebell,
The time doth yet bewail the woes, that Chronicles do tell.
The foolish Councell of the Lewd, and young He did receive,
And gave advice of aged heads, He did reject and leave,
And then for greedy thirst of Coyn, some Subjects He accused,
To gain their Goods into His Hands, thus He the Realm abused.*

*Vox cl.
mantis,
Job. Gas-
wer.*

THe Duke of *Gloucester* with other, entred the Tower of *London*, 1388. and having a little talk with the King, they recited the conspiracy, whereby they had been endited, and they shewed forth also the Letters which he had sent unto the Duke of *Ireland*, that he should assemble an Army to their destruction, &c. In the end, the King promised on the next morning to come to *Westminster*, and there to entreat at large for reformation of all matters.

In the morning, the King came to *Westminster*, where after a little talk, the Nobles said, That for His Honour and Commoditie of His Kingdom, it was behovefull, That the traitorous whisperers, flatterers, and

and unprofitable people were removed out of place, and others to be placed in their rooms.

The King, though sore against his minde, when he saw how the Lords were bent, and that he wanted power to withstand them, condescended to do what they would have him; and to conclude, the King, at the request of the Lords, commanded the suspected persons of his Court and Family to be awarded to prison, to answer at the next Parliament; which persons were, Sir Simon Burghley, Sir William Elmham, Sir Nicholas Dagworth, Sir Iohn Golfar, which was not yet returned out of France: All these, with many more, were apprehended as evill-affected persons, and enemies to the State.

The third day of February the Parliament began at Westminster, which Parliament continued till the 13 of June next following, except from the Vigill of Palm-Sunday, untill the Octaves of Easter: This Parliament was named, The Parliament that wrought wonders. The Lords came to this Parliament with a sufficient Army for their own Sureties: The first day of this Parliament were arrested as they sate in their Places, all the Iustices, except Sir William Skipwith, and Sir Roger Fultharp, Sir Robert Belknappe, Sir Iohn Carey, Sir Iohn Holt, Sir VVilliam Borrow, and Iohn Aleston, the Kings Serjeant at Law; all these were sent to the Tower, and there kept in severall places.

The cause was, for that where in the last Parliament divers Lords were made Governours of the Realm, both by the assent of the Parliament, and also by the advice and counsell of all the Iustices and yet notwithstanding the said Iustices in Councell holden at Nottingham did the contrary: whereupon it was now determined, that they should now make answer to their doings. Moreover, in the beginning of this Parliament were openly called Robert Vere, Duke of Ireland, Alexander Nevill, Michael de la Pool, Duke of Suffolk, Sir Robert Trisilian, Lord chief Iustice of E N G L A N D, and Nicholas Brembar, whom the King oft times made Lord Maior of London, against the minde of the Citizens, to answer before Thomas of Woodstock, Duke of Gloucester, Richard Earl of Arundell, Thomas Beauchamp Earl of Warwick, Henry Earl of Darby, and Thomas Earl of Nottingham, upon certain Articles of high Treason, which these Lords did charge them with: And forasmuch as none of them appeared, it was ordained by the whole assent of Parliament, That they should be banished for ever, and their Lands and Goods to be forfeited into the Kings hands, their Lands entailed excepted, which should descend to their heirs.

The Proceffe against those five Lords, comprised 38 Articles.

King Richard (after the Parliament) discharged the old Officers of His Court, and also his Councillors, appointing others at his pleasure: He took the Seal from Thomas Arundel, Archbishop of York, and delivered it to William Michant, Bishop of Winchester, and made him Chancellor: The Bishop

Bishop of Exeter his Treasurer, having taken that Office from the Bishop of Hereford, and Edmund Stafford, Keeper of the Privy Seal, and made many new Officers, putting down the old, he removed farre off from the Councell the Duke of Gloucester, the Earl of Warwick, and other worthy men, and put in their places (in despite of his Commons) such as pleased him.

The King being at Dublin in Ireland, with an Army of men against the Irish, wondering in all that time he heard no news out of England, the passage was so dangerous, the winde being contrary, and Tempests so great; at the length came a Ship with heavy News, how the Duke of Hereford, and now by the decease of his father, Duke of Lancaster, was arrived in England at Ravenspurg, besides VVadlington in York-shire.

Vpon this News the King, being perswaded to make haste over, summoned together all the Welsh and English, to participate of his Fortunes, to mee the Duke of Hereford to Battell.

The Duke of Aumraile, Constable and chief Governour of the Kings Army against the Duke, hearing the King was fled, and he left to the mercy of his enemies, said unto the Souldiers, Let us shift for our selves, my Masters, for the King is fled: whereupon the men ran away; Sir Thomas Percy, Steward of the Household, talking with the Constable, departed and took their way thorow V Vales, but the V Velch-men seeing such disorder, refused their assistance.

The King being at Conway, now in great discomfort, sent the Duke of Exeter and Surrey, to Henry Duke of Hereford and Lancaster, to know what his meaning was, himself remaining at Conway in great perplexity, with him the Earl of Salisbury, the Bishop of Carlile, Sir V William Ferle Knight, in all but sixteen persons; then was news brought to the King, how his Constable had demeaned him, and likewise his Steward, which had caused his riches to be brought to Land, and going thorow V Vales with it, the V Velch-men had taken it.

Vpon this the King going towards the Duke, some that he sent as embassies to treat with the Duke, but he stayed some of the Kings followers, and imprisoned them: So the King, though contrary to his minde, wanting force against the Duke to assist him in his wars, took the advice of some of his Bishops, who advertised him of the strength of V Vales, and advised him to treat a Peace with the Duke, only on policy to regain new strength in Wales.

After an agreement and peace made of these wars between the Duke and the King, they were both pacified, and promised each other to mee at London; where, when the King was come to the Castle Walls, where he beheld the Duke, with all his Hoste, of a hundred thousand men: there came before (that were departed from the Army) the Archbishop of Canterbury, Sir Thomas Percy, and the Earl of Rutland, from whom the Duke had taken the Office of Constable, more for a colour, then for displeasure, for they bare the Dukes Order, and not the Harts, which was the Kings: The Archbishop

centred first, and after others with a great train, they went up to the Dungeon; and then the King came down from the Walls, unto whom they did reverence lowly on their knees; the King took them up, and took the Archbishop apart, and they two talked long together; but the Earl of Rutland kept him aloof: They took horse again, and rode towards the Duke, that now was approaching neer.

The King went up again to the Walls lamenting, for when he saw the Dukes Hoste within two Bows shoot of the Castle, who compassed it round about, down to the Sea, the Earl of Northumberland went forth to the Duke, who after long talk, concluded that the Duke should not enter the Castle before the King had dined, for he was fasting: so the Hoste returned, and the King was set to dinner, with whom sate his assured friends, the Earl of Salisbury, and the Bishop of Carlile, Sir Stephen Scrope, and Cecile: they sate long, and ate little, for they had no haste to rise.

After dinner the Duke entered the Castle, all armed, his Basenet excepted, King Richard came down to meet the Duke, who as soon as he saw the King, fell down on his knees; and coming neer unto him, he kneeled the second time, with his hat in his hand, and the King put off his Hood, and then spake first fair, Cousen Lancaster ye are right welcome: The Duke bowing low down to the ground, answered, My Lord, I am come before you sent for me, the reason vvhy I vvill shew you; The common fame among your people is such, That ye have for the space of 20 or 22 yeers, ruled them very rigorously; but if it please our Lord, I vvill help you to govern better: The King answered, Fair Cousen of Lancaster, with it pleaseth you, it pleaseth me very vvell.

The Duke spake as ye have heard to the King, he spake also to the Bishop of Carlile, to Sir Stephen Scrope, and to Cecile, but to the Earl of Salisbury he spake not, vvhereby the Earl perceived that the Duke hated him deadly.

The Duke vvith a high sharp voyce, bade bring forth the Kings horses, and then two little Nags, not vvorth forty Franks, vvere brought forth; the King vvvas set on the one, and the Earl of Salisbury on the other, and then the Duke brought the King from Flint to Chester, vvhere he vvvas delivered to the Duke of Glocesters son, and to the Earl of Arundel his son, that loved him but a little, for he had put their fathers to death, vvho led him straight to the Castle.

The Duke novv coming towards London, the Maior and the Companies in their Liveries, vvith great noyse of Trumpets, met the Duke, doing more reverence to him then to the King, rejoycing that God had sent them such a Prince that had conquered the Réalm vvithin one Months space.

When the Duke came vvithin tvo miles of the City, he caused the Hoste to stay, and then said to the Commons of the City, My Masters, behold here your King, consider vvhat you vvill do vvith him: they answered, They vvould he should be led to Westminster: Whereupon he vvvas delivered to them,

them, and they led him to Westminster, and from thence by water to the Tower of London.

The Duke entered into London by the chief Gate, and rode thorow Cheap to Saint Pauls, where he was after lodged in the Bishops Pallace five or six dayes, and after at St Johns without Smithfield, where he remained fifteen dayes: from thence he came to Hertford, where he abode three weeks; and then came back to London to hold the Parliament that began the first Wednesday of October in Westminster-hall, which they had hung and trimmed sumptuously, and had caused to be set up a Royall Chayr, in purpose to choose a new King; neer to which the Prelates were set, and on the other side sate the Lords, and after the Commons in order.

The Archbishop of Canterbury made a Sermon, and took for his Theam, *habuit Iacob benedictionem a patre suo*; which Sermon being ended in Latine, a Doctor of the Law stood up and read an Instrument, in the which was contained, That King Richard had by his owne confession, disabled himself to be worthy to Raige, and that he would resigne the Crown to such a one as was sufficient to rule: This Instrument being read, the Archbishop perswaded them to perswade to the election of a new King; and perceiving they were all contented, for there were not past four persons of King Richards side (and they durst say nothing) he asked each of them which they would have for their King.

Whether the Duke of York or not, and they answered no: He asked if they would have his eldest son the Duke of Aumrale, and they said, No: He asked if they would have his youngest son, and they said, No; and so of divers others: Then staying a while, he asked if they would have the Duke of Lancaster; and then they answered, They would none other: This demand being made, there they drew certain Instruments and Charters, and read them in presence of all that were there. Then the Archbishops coming to the Duke, fell on their knees, declaring to him how he was chosen King, and willed him to take regard if he would consent thereunto: Then the Duke, being on his knees, rose and declared that he accepted the Realm, sith it was ordained by God: Then the Archbishop read what the new King was bound unto, and with certain Ceremonies, signed him with the Crosse: then he kissed the Archbishop: Then they took the Ring, to which the Kings be wedded to the Realm, and bare it to the Lord Percy that was Constable, who receiving it, shewed it to all the Assembly, and then put it on the Kings finger, the King then kissing the Constable: And then the Archbishop led him to the Siege Royall, and the King made his prayers on his knees before it, and after spake unto them all, first to the Prelates, and then to the Lords, and all the other, and so set him down in the Seat; and thus he was invested, and King Richard put down: He sate a good while and kept silence, and so did all the rest, for they were in prayer for his prosperity in his Government. And when they had ended, where the Offices were voyd, the King created new.

After:

After this the Archbishop spake certain things in Latine, praying for the Kings prosperity, and the Realms, and after spake in English upon this following, *Vir dominabitur in populo, Reg. 9. &c.* And then exhorting all there present to pray the like, every man fate down: Then the King arose, and made his eldest son Prince of Wales: Then the Lords were sworn to be true to the Prince, as before they had done to his father: his second son was there made Duke of Lancaster.

Thus was King Richard deposed when he had reigned 12 yeers, 3 months, and odde dayes, in such manner as ye have heard, whose Royalty had been such, That vvhheresoeuer he lay, his Person was guarded by 200 Cheshiremen: he had about him 13 Bishops, besides Barons, Knights, Esquires, and others, more then needed, insomuch that every day came to the Household to meat 10000 people, as appeared by the Messes told out of the Kitchen to 300 Servitors, &c.

He was buried first in the Church of the Friars Preachers at Langley, besides St Albans, and after by commandment of King Henry, removed to Westminster, vvhoo after him Raigned: Henry Plantagenet, born at Bullingbrook, son to Iohn of Gaunt, the Duke of Lancaster, was ordained King of England, and began his Raighn in the yeer of our Lord God, 1399. and raigned many yeers vvith much peace and tranquillity, and banisht all King Richards favourites, so that he brought this Nation to so happy a Vnion, that the vvhole Realm enjoyed many graces of his favour in his Raighn, of vvich many good Acts are still in force.

Verſes made then againſt the Biſhops and Clergy.

PLangunt Anglorum gentes crimen Sodomorum.
 Paulus fert, horum sunt Idola causa malorum.
 Surgunt ingrati, corruptio Semine nati
 Adentum Prelati, hoc defendere parati,
 Qui Reges estis populi quicumque preestis,
 Qualiter his gestis gladium prohibere potestis.

FINIS.

[illegible]

for the
his fol.
there
, and
oc true
ed was

months,
d been
effire-
s, and
halford
thin to

be
ved to
ulling.
King of
raign.
ing li-
n, that
hy which

W. J. H. B.

the

100

THE
SOMERSET
PETITION.

With an

ANSVVER

In defence of the

PARLIAMENT,

Against the same

PETITION

And all others of that malignant
and dangerous nature.

July 13th

London printed for George Lindsey. 1642.

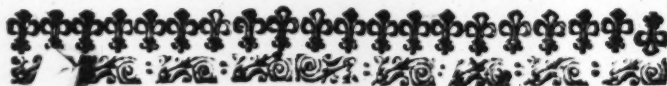


To the Reader.



Et me admonish thee, that the Petition lately printed, and pretended to have bin preferred to the House of Commons the 15 day of this instant *Iune*, is neither the truest Petition which went up and down the County of *Somerset* to beg hands: nor was it ever presented to the said House. To free thee therefore from this imposture, I have here prefixed the right Petition which was subscribed by some few hands, but never presented. Together with an Answer thereunto.

To





T O

The most high and honorable House
of Lords and Commons.

*The humble Petition of the Knights , Gentry. and
Freeholders of the Countie of Somerset.*

VVEe with all thankfulnessse doe acknowledge
Your great care and paines in the service of the
Common-wealth, whereby You have obteyned
those good Lawes, which by His Majesties Gracious and plen-
tifull favour, have beene already enacted : and not doubting
of the continuance of those good favours still in You, for the
good and safety of this Kingdome, and of Your favorable accep-
tance of these our humble desires, though we have beene discour-
aged heretofore in expressions of the like kinde : Wee doe a-
gain humblely desire, that the Government of the Church and
Liturgy established by Law, may be continued and obeyed, un-
till such time as the wisdom of the King and Parliament, with
the assistance of a free and well chosen Synod of the most grave
and learned Divines of this Kingdome, shall make some refor-
mation or alteration therein, and in the meane time, that the di-
sturbers thereof may be discountenanced and punished.

That you would be pleased to bend your endeavors to remove
all jealousies and misunderstanding betweene his Majestie and
Parliament: the distempers within being the greatest evill that
can happen unto us, and which we most feare ; and to that end
to take into Your considerations His Majesties Message of the

20 of *January*, as the meanes himselfe propoſeth for an accommo-
 dation; and that You would provide for his ſecurity, by declar-
 ing againſt Tumults and unlawfull aſſemblies, and that You
 would take care to ſuppreſſe ſeditious Sermons and Pamphlets,
 which His Maieſtie declares he expects as the meanes to invite
 him to come neerer unto his Parliament.

That ſeeing His Maieſtie and Parliament do not agree in a
 new way for ſetting the *Militia*, It is humbly deſired that the
 trained bands may be put into ſuch a poſture, and governed as
 it was in the time of *Queene Elizabeth*, until a Law be made, and
 that the diſpute about the manner of doing of it may not actuate
 diſſentions. In the mean time, That the Subject may have the bene-
 fit of the Petition of Right, both for His Perſon and eſtate in all
 cauſes, and in all Courts, and that the Lawes of the Kingdome
 may be our onely rule of government and obedience.

That whereas great ſummes of money have bin levied by
 authority of Parliament, and greater are now required: Wee
 beſeech you to take notice that the Country is much impoveriſh-
 ed and will unwillingly beare any burthen of this kinde, but
 ſuch as ſhall be imploied for the generall ſervice of the King-
 dome, and that bleeding Kingdome of *Ireland*. And therefore
 we moſt humbly pray, that it may be made knowne how thoſe
 former Collections have bin diſpoſed of, which will be a great
 encouragement for the readier payment of the preſent.

Laſtly, ſeeing his Maieſty hath often with ſacred proteſtati-
 ons declared to His Parliament and people, that he will ever
 maintaine the true Proteſtant Religion eſtabliſhed, the Lawes
 of the Kingdome, and Liberty of the Subject, which we doe
 confidently beleeve: We therefore humbly beſeech you that diſ-
 putes about Prerogatives, and the feare of a Malignant party, or
 other jealousies, may not imbroyle in the greateſt of evils, as are
 thoſe of Civil diſſentions or ingagements contrary to conſcience,
 but that you would do your utmoſt, to allay all diſtempers, and
 heedfully watch over the peace and ſafety of this Kingdome,
 in which we will joyne with you in our earneſt prayers, and
 willingly adventure our lives and fortunes.

The



The Answer to the Petition.

THere hath come to my view a vagrant Petition, which now travelleth the Country, begging testimoniall hands to passe it to the Parliament. It as farre exceeds the *Kenish* Petition in malignity, as it is possible for one poyson to exceed another in venom, and is as farre below that in wit and judgement, as the least starre in Heaven is inferior to the Sun in light and lustre. It is wholly without method and order, and tends onely to disorder and confusion. I will answer the severall branches thereof, as they come in my way, according to their severall clauses and requests.

Acknowledgeth (with a cold kinde of thankfulnessse) the care and paines taken by the Parliament, in doing service and obeyning good Lawes. This envy her selfe mult acknowledge, though she were suborned by these Petitioners to write a Libell against them. Branch. 1.

2 It doubts not of favourable acceptance, though they have bin discouraged heretofore in expressions of the like kinde: By this you may know, the contrivers of this, were they who obtruded the former Petition of the like nature upon this Countie, calling it an order of Parliament to be subscribed to by all men: and threatening to returne their names who refused: and pretended that Petition was subscribed by 15 000 Freeholders, when the whole Countie doth not conteyne halfe that number.

3 They request that the Government of the Church and Liturgy established by Law, may be continued untill the King and Parliament with the assistance of a free and well chosen Synod shall make reformation, &c. If these Petitioners were as willing to understand the Parliament as they are to caluminate them,

them, They would remember that prayers out of our Common prayer Booke are dayly used in both Houses of Parliament. And that this request is already granted in effect, though not brought to conclusion, in regard of the many obstacles calt purposely in their way. For in the first Remonstrance, They declare it to be farre from their purpose, to let loose the golden reynes of discipline and Government in the Church, to leave private persons, or particular Congregations to take up what forme of Divine service they please: for, (say they) wee hold it requisite that throughout the whole Realme there should be a Conformity to that Order which the Lawes injoyne according to the word of God: and we desire to unburthen the Consciences of men of needlesse and suspicious Ceremonies, suppress innovations, and take away monuments of Idolatry: and the better to effect the intended reformation, we desire, there may be a Generall Synod of the most grave Divines, assisted with some from forreigne parts, professing the same Religion with us, who may consider of all things necessary for the peace and Government of the Church, and represent the results of their Consultations to the Parliament to be there allowed &c. And afterwards by their Order *Die Sabathi 9 April. 1642*, both Houses doe declare, that they intend a due and necessary reformation of the Government and Liturgy of the Church, and to take away nothing in the one or the other, but what shall be evill and justly offensive, or at the least unnecessary and burthensome. And for the better effecting thereof, speedily to have Consultation with Godly and learned Divines, &c. And certainly there are yet left many usurpations upon the Lawes and liberties of the Subject, many innovations dangerous to the Protestant Religion, and many things in the Government of the Church, inconsistent with the function of the Ministry, and salvation of soules. As

- 1, In Bishops Iurisdiction.
- 2, Sole ordination, Institution, Examinations, with admitting and rejecting thereupon.
- 3, Superfluous revenues, the food and fewell of Idleness, pride and luxury: whereby they grow so in love with the pompe and vanity of this world, as to contemn the simplicity of the gospel;

thinke-

thinking it below their greatnesse, studying onely the mystery of the change of the times, the fashions of the Court to be Prerogative Parasites, to cauterise and harden the Consciences of mighty *Nimrods*, to partake of the spoiles, and raise themselves upon the ruine of the oppressed people, their undermined Lawes and Liberties, changing often their Manners and Doctrine, making it a leaden Lesbian rule, applicable to the various Inclinations of great personages, and shifting with every winde; like cunning Mariners in their owne Seas, or weather-cockes upon their owne Steeples. 4, *Non Residences* and Pluralities, 5, Deaneries, Deanes and Chapters, and other Ecclesiasticall preferments, *sine Cura*: The onely Abbies and Abby-lubbers yet remaining, being an abuse, that tooke his rise *ex plenitudine potestatis*, usurped by the *Pop*, to dispence with Gods Word and Lawes. And many other Errors omitted in the inchoate reformation of Queene *Elizabeth*: And whether there be not some things in the Liturgy, and the Rubricke of our Church, fit to passe under the file of reformation, let the Conference betweene the Primate of *Armagh*, the now Bishop of *Torke*, Doctor *Prid-aux* now Bishop of *Hareford*, Doctor *Brownrig*, and other learned Divines published in Print, testifie: The Liturgy and Rubricke, as we now have them, are not the same established by Law, in the times of King *Edward* the 6, and Queene *Elizabeth*. For example: In the Rubricke confirmed by Act of Parliament it is said, that Prayer shall be in such places of the Church or Chancell, & the Minister shal so turn him as the people may best heare. But in the new printed Rubricke it is said, Prayer shall be used in the accustomed place, except it shall be otherwise determined by the Ordinary. By this alteration arrogating an arbitrary power above Law to the Ordinary. And this ushered in reading of Prayers at the Communion Table or Altar, and turning their backs to the people. Again, in the booke of Common prayer confirmed by the Statute, 5 and 6 of *Edward* 6 and 1 of *Elizabeth*, the Letany conteyneth this clause: From the Tyranny of the Bishop of Rome, and all his detestable Enormities, Good Lord deliver us. To maintaine a correspondence

dence with that Sea, our Bishops have expunged this clause, being conscious, that the Hierarchy they usurped upon their inferiour Ministers, and the Laity, was one of the detestable Enormities of the Church of Rome. By these and many other unwarrantable alterations, it will appeare that the Bishops *Index expurgatorius*, hath deprived us of the old Common-Prayer-Booke, and left us a shadow of it in the roome thereof; If therefore it finde not so much respect and obedience as is due to a service Legally established, blame these Innovators who have given this scandall: though I excuse not them who (contrary to the Will of the Parliament) have made unreverent or unpeaceable use of it. But peradventure our Petitioners are offended, that the Parliament have changed their first resolution, of having a Synod to consider of the way of reformation (according to their said first Remonstrance, and in stead thereof, will referre it to an assembly of Divines of their owne nomination. Second thoughts and Counsells are commonly better concocted and more mature then the first; and so truely is this. It is a necessary, and no new policy, that when the Church, especially in discipline and Government growes generally corrupt (as ours is now through the ambitious fraud and violence of our prelates and prelatising Priests) it should be visited, and reformed by the Law Magistrates: for if you trust the Church to reforme it selfe, you may as well trust *Belzebub* to cast out Devils; so partially will they looke into those Enormities, whereby they have any advantaget to rise to Wealth, Honour, Power, Greatnesse; nay, to enjoy their ease, or any other their beloved *Dalilah*: how will they prevaricate and delude our hopes? Besides, it is impossible to chuse a Synod, wherein the Bishops, Deanes and Chapters, Court-Priests, scandalous Ministers, Arminians, &c. shall not beare principall sway: whereby the deformers of our Church, shall themselves be reformers thereof. Such a Synod will confirme the sinnes of the Clergy by its authority. To avoyd which Error *Henry* the 8, made *Cromwell* his Vicar generall to reforme the Clergy. But our Parliament takes a more modest and respective way, by nominating two Divines of se-

ber, severe and exemplary life, sound Doctrine and Learning in each County, to prepare the way, and make straight the pathes to a reformation. And I hope our Petitioners cannot thinke the Parliament (choise men, delegated from all parts) so much misconusant of the State of this Church and Kingdome, as to erre materially in nomination of these Divines: when our Law suppoeth a Sheriffe cannot be misconusant of his County.

2 Branch, 1 Desires them to endeavour the removall of all jealousies and misunderstandings, betweene His Majesty and Parliament. But this they have often endeavoured, witnesse their many submissive Petitions; wherein if they have used any bold expressions, they have beene extorted from them as due to their owne innocency; a meanes to cleare themselves to the Kingdome (whom they are chosen to represent) and a matter of urgent necessity to disdeceive the people whom the malignants attempt to invenome against the Parliament; that growing weary thereof, they may forsake this Parliament; and in it, all Parliaments, and consequently their Religion, Lawes, Liberties and Properties in their estates, which have no other sanctuary but a Parliament, to protect them from the well-known practises of Papists, Prelates, Projectors, Court Parasites, Corrupt Judges, &c. Neither do they in any of their expostulations, reflect upon His Majesty, though his Councill of Cabinet-whisperers so little regard His Honour and service, as to intitle him to their demerits and guilty feares; and to perswade him that his lustre is fullyed with that dirt which is deservedly cast in their faces, by which exasperating Courses, they withdraw him from the faithfull and loving advise of his Parliament; and beleager him in remote parts, so that truth can have no access to him, untill they have put her into so misbecomming a dresse, as may prevent her welcome. 2 They take upon them the boldnesse (out of their owne overflowing braines) to chalke out the way of removing jealousies (*videlicet*) 1 By taking into consideration His Majesties Messlage of the 20 of January. To this may be answered: That since these Petitioners make such use of the Parliaments declaring themselves for a Synode, as not to

suffer them (upon good grounds and more mature deliberation) to change that Synod into an assembly of Divines without cavell and quarrell : To ingage themselves by way of declaration before hand is of evill Consequence : the rather, because they can neither foresee what successe their demands and proffers will have ; nor what emergent occasions may enforce them to alter their Councells, and apply them to the times. The second way prescribed is to declare against tumults, &c. This is answered in the second Remonstrance, p. 8. 9. 16. 17. and 21.

3 To suppress seditious Sermons, &c. But the King hath ordinary Courts of Judicature, authorised to punish and suppress them, without interrupting the great affaires of Parliament See the second Remonstrance p. 16. They have not neglected this duty.

3 Branch. 1, Desires that the trained bands may be governed, as in the time of *Queene Elizabeth* : untill a Law be made, &c. These Gentlemen (I beleve) do not consider upon what necessity *Queene Elizabeth* removed the trained bands, which are part of the *Posse Comitatus*, from the Sheriffe (in whom ordinarily and legally the whole power of the County resides) and placed the Government of them in Lord Lieutenants; *Queene Elizabeth* succeeded in popish Princes, & could not finde a yearly choyce in every County of protestant Gentlemen, sufficiently qualified to be Sheriffe. Wherefore She translated the trained bands of every severall and respective County, from the Sheriffe, to some eminent person of the protestant Religion, to whom She granted Commissions for life. Necessity therefore begot this Innovation and good Government, countenanced and continued it all her dayes, untill the necessity ceasing, and grievous abuses calling the right thereof into question, the Parliament Voted their Commissions illegall. And here I hope the petitioners will not be angry, if I say this clause smells strongly of an old deputy Lieutenant.

The necessity of putting the Kingdome suddenly into a posture of defence, by setting the *Milnia*, is apparant. 1, By the endeavours of our fugitives to call in forreigne forces. 2, By our
many

many home-Attempts upon *London*, the *Parliament*, and other places, by those Malignants who hate a *Parliament*, because their Crimes have taught them to feare it. 3, By the artificiall Rebellion raised in *Ireland*, mixed with fire & blood, whose flame the breath of the Malignant party hath threatened to blow over into *England*. Whereof see many testimonies upon oath in the Irish Remonstrance, and some in the depositions upon oath at the end of this *Parliaments* second Remonstrance. 2. They desire that the Subject may have the benefit of the Petition of Right for his person and estate, &c. And that the Lawes of the Kingdome may be our onely rule of Government and obedience.

If this be not spoken in relation to the ordinance of the *Militia*, it is inchoherent, and intrudes as unmannerly into this Branch, as this Petition is like to do into the *Parliament*. And if it be spoken with that Relation, it is contradictory to their first request in this Branch: for the Government of the *Militia* in *Queene Elizabeths* dayes was wholly illegal, as I have already shewed. But ignorance is the least fault in this request, here is malice it self charging the *Parliament* with violation of the Petition of right and the Lawes. Tell me Gentlemen, whose labour and sweat, got this Petition for you: but in the *Parliament* 3 *Caroli*, and many of those members, who in that *Parliament* redeemed your Lawes themselves out of Captivity, do in this *Parliament* againe watch over your safety, and have beene so farre the Instruments of Gods mercy, as (almost by miracle) to raise your Lawes and the Petition it selfe from death to life; Nay with *Lazarus* out of the grave: So dead had the Judges strooke them all with their Judgement of Ship-money; as if a Thunderbolt had made a Bidentall of them. And many of the Judges (not satisfied to be murtherers of your Lawes, Liberties, and consequently of all *Parliaments* (without whose death they cannot dye) would likewise be the Sextons and bury them, so that they might never rise againe, by declaring that Ship-money was so inherent in the Crowne, that it would not be in the power of a *Parliament* to take it away. Againe, Gentlemen, let me aske you, what use and benefit the Subject had of the Pe-

tition of right or any other Lawes, before the beginning of this Parliament, none : witnesse the Case of Sir *Corbet*, who but for vouching the *Petition* of right upon the bench, was grievously punished and molested to his damage 10000 l. Certainly *England* was not more univerally covered with waters in *Noes* flood, then it was overflowen with all sorts of Injustice, oppression, extortions, briberies and corruptions (the fruite of arbitrary Government) both in Church and State, before this our floating Arke rested upon that blessed Mount *Ararat* this Parliament. And the same men who procured these benefits for you, do still labour to secure them to your posterity. Take heed your owne hands be not taught to warre against your selves : if you betray the doggs that guard your fold, what will become of your sheepe ; in which you have but newly discovered your property, by the faithfull industry of this Parliament. Nay, let me aske you, what benefit you have yet of your *Petition* of right ? notwithstanding many protestations and frequent innovations of the Holy Name of God, to Govern by the rule of the Law, when we see Commissions of Array sent forth contrary to the said *Petition* of right, and of some other ancient Statutes, and contrary to the practise of all former times, which never issued them forth, but in case of Actuell forreigne Invasion : And these Commissions executed with a Martiall hand, that the manner may be as illegall and terrible, as the matter, and may rather inforce, than perswade us to beleieve such sacred protestations.

4 Branch. 1, Tells the Parliament, that great summes of money, have already beene levied by their Authority, the Countrey is much impoverisht, and will unwillingly beare any burthen of this kinde, but such as shall be employed in the generall service of *England* or *Ireland*, &c. This is a malicious suggestion to prompt the Countrey to forsake the publike charge and safety, and to preferre a little money before their Religion, Lawes, Liberties, properties in their estates, which (with a small contribution more, and a little patience and confidence in those whom they have chosen to be the Physitians of this sicke and languishing Common-wealth) will be fully established :

ed : otherwise will fall into an incurable relapse.

I confesse the Countrey is impoverished by Commissions for Loanes, Excises, Knighthood money, heavy impositions upon Merchandises, Enchanging the booke of Rates to the decay of Trade : Compositions for forest Lawes, new fances, Exacted fees, Coat and Conduct money, Billeting of souldiers, Losse of Armes, Ingrossing of Trades and Merchandises, Concealed titles, Monopolies infinite in number, Purveyors, Clearkes of the Market, Saltpeter-men, Execution of the Statute of improvements with rigor, Commissions of Shewers abused, disparaging the Mint by seising of Bullion there, Abuses in farthing-tokens ulnaging, Raising up titles to land, betweene high and low water marke, Corruptions, Extortions, and Briberies in the terrible Courts of Star-Chamber, High Commission, and Ecclesiasticall Courts, and generally in all other Courts, both amongst Iudges and Officers so universall, that neither Iustice nor injustice could be obteyned without so vast an expence of time and money, that seldome was any suit ended where the Tole came not to more than the griste : Insomuch that I have heard a grave Lawyer say ; There were more Robberies committed in Westminster hall in one Tearme, than in all the high-ways of *England* in seven yeares. What should I say of the Earle Martials Court newly erected ? The Councell table turned to a chargeable Court of Iustice ? The Court of Wards extended beyond his bounds ? The transcendent tax of Ship-money and projects upon all things, whereby the Subjects purses have beene exhausted and not by the Parliament, which hath and wil secure you from these abuses, unlesse you be suborned to betray them and your selves.

2 In these words (employed in the generall service, &c.) The Petitioners seeme to tax the Parliament of misemploying and diverting to private uses, some of those monyes already collected. An imputation unfit to come out of any honest mouth against the great and generall Counsell of the King, and representative body of the Kingdome ; The higheest Court and supreme Judicatory : concerning which, the rule delivered by Judge

Crooke in his Argument against Ship-money is *Nihil iniquum esse presumendum in lege, ne dum in Parlamento*; being the onely Legisslator and infallible Declarer of the darke misteries in our Lawes. (See 2 Remonstrance, p. 14. 15. 22. 23. 24. and the 3 Remonstrance, p. 5. 6. 7. 8. to the end.) And this maxime is groundd upon right reason; whether you respect the wisdom or fidelity of *Parliaments*: *Vox populi* (the people speaking in Parliament) hath ever beene esteemed as *Vox Dei*; And it is a rule in all Lawes, that no private man can be wiser than the publique Lawes: much more then those Legisslators, whose wisdomes doe publicquely debate and enact those Lawes. 1, It is a sure rule, That all private persons may deceive and be deceived: But all cannot deceive one, nor one all. 2, The Common body (the Parliament) can effect nothing but the Common good: because nothing else can be commodious for it, though private men may thrive by Common Calamities and changes; witnesse our prelates, parasiticall priests, projectors, Monopolisers and Corrupt Judges, enriching and advancing their private families, with publique spoiles and theft; and borrowing the Kings prerogative for their protection, pretending they adde strength to his prerogative, Riches to his Coffers: But out of this strength came weakenesse; out of these Riches came povertie: For that King that desires strength and Riches, must be strong and rich in the hearts of His Parliament and people, and then He is impregnable against Treason and Rebellion at home, and forreigne invasions abroad.

3, They desire it may be made knowne how the former Collections have beene disposed of? The Impudence of this question in many respects is to be wondered at. 1, The parties designed to accompany this Petition to the Parliament: Some of them are not Subsidy men, and by what right shall they expect an Account of other mens moneys. 2, Never any Account was demanded or given of Subsidies paid. 3, Never was any man so unmannerly suspicious, as to desire an Account from a Parliament, which being the supreme Court, is without Appeale, and consequently Accomptable to none: Of which Court

Court by the Law of the Land and of our owne discretion, (who choose them) we ought to presume no dishonorable thing.

4. These Petitioners, some of them never had the wit to demand, others never had the honesty to give an Accompt for Coat and Conduct money, Billet-money, Armes lost, no nor for mained souldiers money, much of which is yearly paid to drunken serving-men. And yet all these things are legally to be accounted for.

5 Branch, Conteyneth but one request, which is, That disputes about prerogatives and the feares of a malignant party, or other jealousies, may not imbroile us in Civill dissensions and ingagements contrary to conscience, &c. This single request must be divided that it may be answered. 1, Therefore I desire you to tell me what the Kings prerogative is. Divines tell us that we may better know God in the Negative, then in the Affirmative; Better know what he is not, than what he is. And truly I have the same opinion of the prerogative: Although Iudge Stanford in Queene Elizabeths time, writ a booke *De Prerogativa Regis*: but that I conceive to be only of those legall prerogatives, whereby he enjoyeth certaine preheminences and privileges before any subject, the better to enable him to protect the subject, his lawes and liberties. And here you may see that this prerogative is not incompatible with the subjects lawes and liberty, unlesse abused: neither is it infinite and unlimited; the sea, the vast aire, the region of fire, and the all-comprehending heavens have their severall bounds. Neither can it invest the King with that power (the ambition whereof cast downe *Lucifer* and *Adam*) to be *Instar Altissimi*, and doe what they list without controlle: but as King *Charles* his maxime is, The Kings prerogative maintaines the peoples liberty; and the peoples liberty strengthens the Kings prerogative: and the last end of them both is *Salus Populi*, the peoples welfare. Whereby it appeares, that the prerogative is the more subordinate of the two, as being directed rather to the peoples welfare, than to the Kings greatnesse (so as his greatnesse be sufficient to protect his people) and therefore in all questions betweene prerogative and liberty, the Result will be, what

what prerogative the peoples liberty and welfare will beare, rather than what popular liberty the Kings prerogative may admit. For the better concealment of this truth, our Statists have these many yeares held it good policy, when any case hath come to be argued wherein the Kings Prerogative, was to be compared with the Lawes and Liberties of the Subject; not to suffer the Councell to argue upon a thing so mysterious, and seemingly sacred as the Judges would superciliously accompt the Prerogative, or at the most to touch it so highly, that the Councell had bin as good have let it alone. Nay Parliaments received admonitions, and were sometimes dissolved for this cause, and patents and protections royall, &c. were granted with this Clause; *Ex prerogativa nostra speciali quam argui nolimus*. By this meanes the Prerogative becomming a *Noli me tangere*, No man endeavored to know what it was, or what were the bounds thereof; but accompted it a thing which Reason of State would have unlimited and incomprehensible. But length of time hath turned this Councell into folly, and this *Noli me tangere* into a *Nemo scit*: A thing not knowne but by the bitter fruites thereof, when some powerfull Minister would borrow it to scourge the people with, and make it serviceable to his owne Ambitious, covetous, or malicious ends (which the malignant party hath done a long time.) And then the envie thereof was alwaies cast upon His Majesty: whereby not onely the true use and nature thereof was lost and unknowne, but the Abuses thereof made it distastfull: and truly how could it fall out otherwise? when nature tells us, *Ignori nulla Cupido*; No man respects or affects what he knowes not: And the Law tells us *De non apparentibus & non existentibus eadem est ratio*: Things that appeare not, are as if they were not. The right way therefore to bring the people in love with the Prerogative is. 1, To draw it forth of that obscurity wherein it now lyes buried; And let them know the true use and nature thereof, in it selfe lovely. 2, To take away the Abuses; to let the people see, that (notwithstanding the Prerogative) they have a propertie, a *meum* and *meum* in their goods, as well against the King, as against their fellow Subjects.

Contrary to the new divinity of our bolds Divines and Prerogative parasites, whose pulpits usually charged out Consciences with blinde obedience and implicite faith, endeavoring to erect a vast unlimited prerogative in the King and a papall *plenitudo potestatis* in the patriarch of Canterbury, yea even to the dispensing with oaths and dissolving of Contracts, thereby captivating both the inward and outward man, as by the new booke of Canons, of the last unholy Synode, and otherwile may be well collected. And 3. To vindicate it out of their hands, who usurpe it for their owne ends, under pretext for His Majesties service: And to keepe it onely in the Kings hands, where it can never be burdensome And this I conceive will be the onely issue of the Parliaments disputes thereupon. 2. For the feare of a malignant party, consisting (as I conceive) of Papists Prelates, and Prelatizing Priests, Pluralists Non residents, State Mountibankes, Projectors, Monopolisers and other delinquents, whose Crimes have taught them to feare and hate a Parliament, and combine against the Justice thereof, pretending the Kings safety, but procuring onely their owne, what cause the Parliament hath to feare them? what their designs and attempts have beene? and what cause the Parliament hath to put the Kingdome into a posture of defence against them? the three Remonstrances will tell you. 3. For engagements contrary to conscience, if you reflect upon the point of settling the *Militia*. Reade the 3 Remonstrances intire. 4. The Inducement to this last request is. Because the King hath often with sacred protestations, declared that he will ever maintaine the true Protestant Religion established: The Lawes of the Kingdome and Liberty of the Subject: which these Petitioners confidently beleieve. Here I desire the contrivers of this Petition, to resolve me some questions: For I will positively asirme nothing, nor deny in this point.

1. Whether the Parliament (being the Trusters of the whole Kingdome, chosen to rectifie this much depraved Commonwealth, and remedy their grievances; *Et prope sepulcras leges revocare*, may with honour and honestie transfer this trust to any person

person whatsoever? 2. Whether so great and wise a Councell may by the rules of discretion trust any but God and themselves? This old position being irrefragable;

Constat in hoc nervo sapientia fidere nulli

Aut si vis ulli fidere; fide pari.

3. Whether, by the same Rules of discretion, they may trust any man, who (by the goodnesse of his nature) is more apt to trust to others than his owne judgement.

4. Whether it will become the wisdom of a Parliament, to make these Petitioners confident, beleiving the rule of their beleefe?

5. Whether the Coronation Oath and Petition of Right (passed by his Majesties Royall Assent, and published in print, together with his royall promise) were not as great securities as sacred protestations can give us? And whether the sending fresh Commissions of Array contrarie to the said Petition or Right, and some former Statutes: the execution of them with an armed hand, the seizing upon the publike Magazines of Counties, being the proper goods of the Subjects, the garrisoning of New-Castle, the with-drawing of many Lords (God knowes upon what secret conditions) from their attendance due to the Parliament; thereby to dissolve the Parliament by policie, or to subdue it by force, are suitable to such sacred protestations, of governing legally and peaceably?

6. How the Judges have kept that Oath and their owne, they being the persons trusted with performance of the Coronation Oath: *Qui Sacramentum Domini Regis erga populum suum habent ad custodiendum*; saith the Record of Edw. 3. whereby Sir William Thrope was attainted of felony, for selling justice (no law now adayes, because they buy their places) according to that Rule; *Vendere jure potest, emat ille prius.*

7. Whether these Judges (combining with Prelates, Prerogative-Parasites, Projectors, and Monopolizers) did not afterwards bring the state of affaires, *A pessimo ad prius pessimo*. See the second Remonstrance, p. 3, 4.

8. Whether (if this Parliament be dissolved before it have made

made farther reformation, and established a revenue upon the King) he can governe according to Law, having as yet no legall revenue competent to maintaine his dignitie, and pay those debts into which his evill Councillours have brought him? will not necessitie enforce him to make illegall use of his Prerogative?

To conclude, after a plaine answer I shall offer to your consideration some friendly admonitions.

1. That you would consider, whether this dirt cast in the face of the Representative Body of the whole Kingdome, will not be a scandall to the whole Kingdome, your Countrey, and at last your selves?

2. Whether in this Petition (by prescribing Rules to the Parliament, contradictorie to their expresse Orders, Votes & Declarations in print; and many other wayes) you have not violated the knowne liberties and priviledges of Parliament, thereby giving a dangerous example to all such, as upon designe invade the said priviledges, and in them the Lawes of the Land, and libertie of our persons, which have no other Buckler but a Parliament? I wil not urge how far you may discourage them in their faithfull endeavours, because I know God hath given them better courages, than to submit their wisdom to other mens follies.

3. Whether, by such publike expressions of your malignancie and disaffection; you may not probably invite and call into your Country a malignant party; who of bad guests will soone become worse Masters: domineering over your peace, liberties and estates and turning your *Somersetshire* into a *Campus Martii* an Acheldamah a field of Blood and dead-mens bones? Since Experience (the Schoole-Mistresse of fooles) tells you, that in politique Bodies, as well as naturall, it is the propertie of corrupt humors, to forsake the more sound and healthy parts (whose equall temper gives the repulse) and retire to the most rotten and weake parts, and there gather together into an Imposthume to the destruction of the whole body.

4. Whether it be not true? that there is not one man amongst 200 of you who subscribe this Petition, that upon his own understanding and judgement is able to examine and search

out the drift and scope thereof, and commend it otherwise to the Parliament. Then as it is commended to him by the contrivers thereof; being some few gentlemen whom you value by the Acre, rather then by their Persons, and who would not have the same opinion and authority with you, if they were meane men, and of poore estate? And whether it may not be that these few gentlemen (who have this influence upon you) have Ambitious, Covetous or Malitious ends of their owne, to which they must be carried upon your shoulders?

5. Whether the Subscribers have read the 3 Remonstrances, and the Declaration of the ninth of March 1641, published in print by the Parliament, as publique account of their effectuall endeavors, good intentions, and an Apology for their innocencie? If not; Whether it be just to condemne them unheard, even in your owne private opinions, much more in a publique petition? For, *Qui aliquid statuit parte inaudita altera: Equum licet statuerit, haud equus fuit.*

Vir bonus est quis?

Qui consulta patrum, qui leges iuraque servat.

FINIS.

to
tri-
due
not
ere
be
u)
to

on-
li-
ef-
n-
n-
b-
:

to
tri-
value
d not
were
not be
you)
nc, to

mon-
publi-
air es-
air in-
in un-
a pub-
lstra:

REMARKABLE ¹⁷ PASSAGES:

FIRST,

A prayer for the Parliament.

AS ALSO

THE ARCH-BISHOP OF
Canterburies Letter to the Arch-
Bishop of *Yorke*, and the Lord Keeper, to
put in Practice the Kings desires.

WITH A PETITION TO
His Majestie, by divers Noblemen
and Gentlemen estated in *Ireland*, and now
residing in *London*.

• ALSO

A NEW DECLARATION FROM
Both Houses of *Parliament*.

*Ordered by the Lords and Commons in
Parliament, that this be forthwith
Printed.*

Hen. Elsyng. Cler. Par. D. Com

Printed for W. G. 1642
July 15.

A PRAIER

For the High Court of Parliament, to bee read
in such place of these Prayers after the Letany, as
the Minister shall think fit.



Most gracious God, We humbly beseech thee, as
for this Kingdom in generall, so especially for
the High Court of Parliament, under our most
Religious and Gracious King, at this time
assembled: That thou wouldest be pleased to
bless and direct all their Consultations, to
the preservation of thy glory, the good of thy Church, the safety,
honour, and welfare of our Sovereign and his Kingdoms. Lord
look upon the humility and devotion with which they are come
in o thy courts: and they are come into thy house in assured confi-
dence upon the Merits & Mercies of Christ (our blessed Saviour)
that thou wilt not deny them the Grace and Favour which they
beg of thee. Therefore O Lord, bless them with all that wisdom,
which thou knowest necessary to speed and bring great designs
into action, and to make the maturity of his Majesties and their
Counsels, the happinesse and blessing of this Common-wealth.
These and all other necessities for them, for us, and thy whole
Church, we humbly beg, in the name and mediation of Iesus
Christ our most blessed Lord and Saviour. Amen.

George The Arch-Bishop of *Canterburies* Letter, to the
Arch-Bishop of *Yorke*. *To be Mathew*

MY very good Lord, I doubt not, but before this time, you
have received from me the Directions of his most excel-
lent Majesty, concerning preaching and preachers, which are so
graciously let downe, that no godly or discreet man can other-
wise then acknowledge, that they do much tend to edification, if
they do not take them up upon report, but do punctually consider
the tenour of the words as they lie, and do not give an ill con-
struction to that, which may receive a faire interpretation. Not-
withstanding, because some few Churchmen, and many of the
people,

people, have sinisterly conceived as wee here find, that those instructions do tend to the restraint of the exercise of preaching, and do in some sort abate the number of Sermons, and so consequently, by degrees do make a breach to ignorance and superstition; His Majesty in his Princely wisdom, hath thought fit, that I should advertise your Lordship of the grave and weighty reasons, which induced his Highnesse to prescribe, that which is done,

You are therefore to know that his Majesty being much troubled and grieved at the heart, to hear every day of so many defections from our Religion both to Popery and Anabaptisme, or other points of separation in some parts of this Kingdome, and considering with much admiration: what might be the cause thereof, especially in the Raige of such a King, who doth so constantly professe himselfe an open adversary to the Superstition of the one, and madnesse of the other: his Princely wisdom could fall upon no one greater probability, then the lightnesse, affectationnesse, and unprofitablenesse of that kinde of preaching, which hath been of late years so much taken up in Court, University, City, and Countrey.

The usuall scope of very many Preachers, is noted to be soaring up in points of Divinity, too deepe for the Capacity of the people, or a mustering up of much reading, or a displaying of their owne wit, or an ignorant meddling with civill matters as well in the private of severall Parishes and Corporations, as in the publicke of the Kingdome: or a venting of their owne distaste, or a smoothing up of these idle fantasies, which in this blessed time of so long a peace, do boile in the braines of an unadvised people, or lastly, a rude or indecent rayling not against the Doctrines (which when the Text shall occasion the same, is not onely approved, but much commended by His Royall Majesty,) but against the persons of Papists and Puritans. Now the people bred up with this kind of teaching, and never instructed in the Catechisme and fundamentall grounds of Religion, are for all this Aitty nourishment, no better then (*ab initio tabula*) new table-bookes ready to be filled up, either with the Manuals and Catechismes, of the Popish Priests, or the papers and pamphlets of Anabaptists, Brownists and Puritans.

His Majesty therefore calling to mind the saying of *Tertullian*

Id

Id verum quod primum :) and remembering, with what doctrine the Church of England in her first and most happy Reformation did drive out the one and keep out the other from poisoning and infecting the people of this Kingdome doeth find that the whole scope of this Doctrine is contained in the articles of Religion, the two bookes of Homilies, the lesser and the greater Catechisme, which his Majesty doth recommend again in these directions as the Theaures and proper Subjects of all sound and edifying preaching.

And so far are these directions from abating that his Majesty doth expect at our hands, that it should increase the number of Sermons, by reading upon every Sunday in the afternoon in all Parish Churches throughout the Kingdome that Primitive, and most profitable Exposition of the Catechisme, wherewith the people, (yea) very Children may be timely seasoned and instructed in all the heads of Christian Religion the which kind of teaching, (to our amenment be it spoken,) is more diligently observed in all the reformed Churches of Europe, then of late it hath been here in England. I find his Majesty much moved with this neglect, and resolved: (if wee that are his Bishops, do not see a Reformation hereof, which I trust we shall) to recommend it to care of the Civill Magistrate. So far is his Highnesse from giving the least discouragement to solid preaching or discrete, or religious Preachers.

To all this, I am to adde, that it is his Majesties Princely pleasure, that both the former directions, and those reasons of the same, be faithfully written in every Registers office: to the end, that every Preacher of what denomination soever, may if he bee so pleased take out Coppies of either of them with his owne hand (*Gratis*) paying nothing in the name of fee and expedition. But if he do use the paires of the Register, or his Clarkes, then to pay some moderate fee, to be pronounced in open Court by the Chancellours and Commissaries of the place, taking the direction and approbation of my Lords, the Bishops: Lastly, that from hence forward a course may be taken, that every Parson, Vicar, Curate, or Lecturer, do make exhibite of these his Majesties directions, and the reasons for the same at the ensuing visitation of the Bishops and Arch-Deacons, paying to the Register by way of fee, but two pence at the time of the exhibite: and

so willing, but withall in his Majesties name requiring your Lordship to have a speciall and extraordinary care of the premises. I leave you to the Almighty.

From *Croyden*,
Sept. 4. 1622.

Your Lordships very loving Brother,
G. Cant.

The Lord Arch-Bishops Letter to the Lord
Keeper. *williams*

BY this you see, his Majesties Princely care, that none should preach Christ crucified, obedience to the Higher Powers, and honest, and Christian conversation of life, but in a Religious forme; and not that every young man shall take upon him selfe an exorbitant liberty to teach what hee listeth, to the offence of his Majesty, and the disturbance and disquiet of the Church and Common-weale. I can give your Lordship no better directions for the pursuance hereof, then are prescribed to you in his Majesties Letter, and the Schedule herewith sent unto you, whereof I pray your Lordship to be very carefull, since it is the Princely pleasure of his Highnesse to require an accompt both of you and mee for the same. And so not doubting, but by your Register, or otherwise, you will cause these instructions to bee communicated to your Chergy. I leave you to the Almighty and remaine.

Your loving Brother
CANT.

To the Kings most Excellent Maestie,
The humble Petition of divers Noblemen and Gentlemen Estated in *Ireland*, now at *London*.

Humbly sheweth.

THAT most of Your Petitioners, and many thousands of Your Maesties most faithfull Subjects, and late Inhabitants of Your Kingdom of *Ireland*, being robbed, and spoyled of all their substance (and thereby many of them reduced to a most miserable condition, who formerly faithfully

faithfully served Your Majestie,) are now enforced to flee into
this Kingdom by occasion of the unexampled, bloody, and un-
human cruelties of the Rebels of that Kingdom, who through
the instigation of Papist Priests, Friars, and Iesuits and other
malignant persons, have risen in Armes in that Kingdom against
Your Majesties Crowne and Dignity, and destroyed, or banish-
ed almost all Your Majesties loyall and dutifull Subjects the
Protestants there, for no other cause, but for that they dee no
worship God after their Idolatrous and superstitious manner:
which is manifest by their publike Declarations, Speeches,
Oathes, and Confederacies (albeit some few other fond preten-
ces are added to gloss their most barbarous actions) That these
four moneths past, the expectation of powerfull Supplies, Trea-
sure and Ammunition from *England* and *Scotland*, hath support-
ed the drooping and languishing Spirits of your Petitioners and
others, the Protestants, interested in that Kingdom, who finding
but small succours hitherto sent thither, notwithstanding the se-
verall orders of both Houses of Parliament, do now with un-
speakable grief of heart apprehend nothing but despaire of ever
being restored to their habitations, if your Majesty be not graci-
ously pleased to give life and power to the painfull endeavours of
both Houses of parliament, the prosecution of that War necessa-
rily requiring a great summe of money to be presently raised. And
in all humilitie The Petitioners conceive, the act lately passed by
Your Majesties Royall Grace and Goodnesse, (upon the propo-
sitions made by those who shall adventure their moneys) to bee
the onely way left for raising present Money for that work. And
they finde that the removall of your sacred Majesty to places so
remote, and distant from the Parliament doth much discourage
the Adventurers in advancing Money for effectuall proceeding
in the work, and consequently will be a meanes unavoidably to
retard the long expected supplies, contrary to Your Majesties
Royall intentions often expressed, and will much encourage the
Rebels, and their adherents in that Kingdom, and may in the o-
pinion of some, (as they say) gain a belief of those false reports,
which divers of the Rebels have taken the boldnesse to raise, even
very lately, since the publishing of your Majesties Proclamation
for suppressing the Rebels, that they are your Majesties Souldiers
and that the supplies that arrived here, were but the Parliaments
supplies

supplies. And your further Petitioners humbly shew, That if strong Forces be not presently raised, and transported thither, (the reason of the yeare now serving) the British and Protestants in that Kingdom cannot long subsist, but will bee extirpated, and Papists and the idolatrous Masse thereby established, which is already publickly used in most of the Churches of that Kingdom.

May it therefore please Your most sacred Majesty, to reflect upon the desperate and miserable condition of that poor Kingdom, and waying the Premises and other the consequences of delaying the effectuall setting forward of the War against the Rebels in Ireland, of Your Princely goodnesse and wisdom, to vouchsafe Your Maiesties presence unto Your Parliament, for the encouragement of the Adventurers, and all other your Maiesties good Subjects in this pious work for the discouragement of the Rebels, and for expediting such further Acts, Commissions, and Warrants to issue, as shall be requisite for the preservation of the remnant of Your good Subjects, the Protestants yet left in Ireland, or driven for the present thereout.

And Your Suppliants will pray, &c.

A NEW DECLARATION FROM BOTH Houses of PARLIAMENT.

THE Lords and Commons in Parliament do declare, That it is against the Lawes and Liberties of the Kingdom, that any of the Subjects thereof, should be commanded by the King to attend him at his pleasure, but such as are bound thereto by speciall Service: and that whosoever upon pretence of his Maiesties command shall take Armes, and gather together with others in a warlike manner, to the terror of the Kings people shall bee esteemed disturbers of the publick peace, and to do that which may introduce a president of very dangerous consequence for the future, and produce most mischievous effects for the present considering the great distempers of the Kingdom, and what pernicious Councillors and Incendiaries, are now about the King, and how desperate and ill affected divers persons attending upon his Majesty, have shewed themselves to the Parliament, and to his other good Subjects, threatening and reproaching them publicly

likely, even in His Majesties presence, and for preventing and avoiding such great mischiefs as may thereupon ensue.

It is Ordered and Ordained by both Houses of Parliament, That if the Trained-band, or any other his Majesties Subjects, shall upon pretence of any such command be drawn together, and put into a posture of war, the Sheriffe of that County where there shall be such raising, or drawing together of armed men : Doe forthwith raise the power of the County to suppress them and to keep his Majesties peace according to the Law. And that the Lord Lieutenants, Iustices of the Peace, and all other his Majesties Subjects, bee aiding and assisting to the severall and respective Sheriffs in performance hereof, as they will answer the contrary at their perill.

Hen. Elfyng. Cler. Parl. D. Com.

FINIS.





Doe
 and to
 the
 Maje-
 spe-
 the

III.

SPR
John Hothams
RESOLUTION

Presented to the Kings most excellent Majesty, at *Beverley* in the County of *Yorkshire*, on Tuesday the 12. of *July*, 1642.

Wherein is manifested his earnest desire both to expresse himselfe a Loyal Subject to his Majesty, and a faithfull Servant to the Parliament,

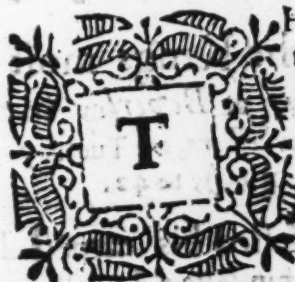
VVhereunto is Annexed Joyfull
 Newes from
NEWCASTLE.

Wherein is declared how the Colliers resisted the Earle of Newcastle, and the Cavaliers, pulled downe the Fort which the said Earle had built, and beat him, and his followers out of the County,

Ordered that this be Printed, and published.
John Browne, Cler. Parl.

London Printed, For *I. Horton*, *July 16. 1642.*

Exceeding Joyfull News from
HULL



Here was a Letter read in the House of Commons, which came from Sir John Horham, importing that a halfe Moone being raising neere the Town (as conceived by his Majesties direction) which would have much annoyed and hindered all provision that should have come by Sea; that hee sent Sir Meldram out with 500 men, to hinder the Proceedings therein; Vpon the neere approach of whom the Pioners and Work men ran all away, leaving the said work unperfected, which he hath demolished, and therein they took for Lord Faulconbridge, 4. pieces of Brasse Ordnance, and 20. Cavaleers, desiring the Houses pleasure to be knowne therein, whether they should be sent up to London or no, which took the houses up some time in consideration thereof, of what most expedient to be done.

Ordered that this be Printed, and published.

Sir

Sir John Horbams Resolution,
presented to his Majesty at Be-
verley in Yorkeshire, on Tues-
day, July the 12. 1642.



Sir John Horbam,
seeing his Ma-
jesties anger
did so farre ex-
tend, that no-
thing would
satisfie but his
Life, with all
considering the great misery that the
Towne of Hull, and all the Kingdome
should suffer, if this Warre beganne,
should continue, to prevent which he
resolved to become a sacrifice. and to
loose his owne Life to secure the King-
dome, but this resolution was at end.

ed with a second determination, for calling to mind the great trust committed to him by the great Councell of the Kingdome, on the faithfull performance of the which, the safety of the King and Kingdome, solely consists, the peaceable injoyment of our conscience and Religion, the propriety of the Subject, and all that happy Liberty which is either wished or hoped for, all which things being seriously weigh'd in the ballance of consideration, created innumerable cogitations, and doubtfull determinations, scarce knowing in this doubtfull designe how to beare himselfe, at last he set downe his resolution, as followes.

1. That as he had alwaies bin, so he vowed during life to continue a faithfull and obedient Subject to his Sacred Majesty.

And whereas his Majesty was pleased to declare him Traitor, he not feared but that in a short time, however

misconstruction might cause his Majesty to censure of him, that he should stand right in his Majesties sight, since that what he hath done, his Majestias Honour, the Kingdomes safety, and his owne conscience did bind him to the performance of the said Service.

2. That he resolved as he had begun, so to make good that charge committed to his trust, with the hazard of his Life and Fortunes.

Withall intimating the great misery that was like to fall upon his Majesty, and his posterity, by the prosecution of this native Warre, manifested in these particular reasons.

1. That this Warre levied by his Majesty against his loving Subjects, will be a meanes to withdraw the Loyall affections of his Majesties yet truly loving Subjects, when they shall see the cruelty is used against this Towne of Hull, where the endeavours of the malignant party has so farre prevailed against

gainst us, that all meanes of succour is
taken from us, or any possible power
or ability to obtaine our liberty, but
by imbracing that liberty, which can-
not be denied us. a noble death, since
tis much better to imbrace a grave in
a iust cause, then to live under the dis-
pleasure of an incensed Prince, subject
to all that mallice which all our Ene-
mies can throw upon us, nor would I
be slacke in imbracing such a destiny,
did not the common good demand a
further Service, which since it has
pleased the high Court of Parliament
to commit this charge to me, my con-
science bearing me witnesse that I have
no private end, nor designe, but the ad-
vancement of your Majesties Honour,
the maintenance of Religion, the future
establishment of a blessed and fruitfull
peace, and the generall welfare both of
your Majestie and People, I am resol-
ved to bury my selfe within these walls
and to loose my life in the defence of
finisg

your Majesty and Parliament, desiring
God so to blesse and prosper me in my
Actions as my intentions are Honour-
able.


2. That this domestique dissention
would be a great weakening to the
Kingdome, and to give advantage to
Forraigne Nations, which watch all ad-
vantages to get a footing in this King-
dome.

3. That the beginning of a civill
Warre, is the first step to dissolution.
These things truly and seriously
considered, I doubt not but that you will
draw neare to your Parliament, and
confide in them, in whom only resides
your Majesties safety, and your King-
domes security.

This is the resolution of that wor-
thy Gentleman, Sir John Hotham, who is
now in Hull besieged by his Majesty,
whose Life the malignant party wholly
aimes at, because he stands for the de-
fence of the Gospel, the preservation
of

of his Majesties Honour, and the just
Priviledges of Parliament.

Exceeding true Newes from
Newcastle.

 He Earle of *Newcastle*, having
Authority from his Majesty
to plant a Garrison in the
said City, for his Majesties
service, likewise by the same authority
he endeavoured to build a Fort at the
mouth of *Tine*, and wanting worke-
men he and some other Cavaleers for-
ced the pore Colliers to worke while
they stood over them, using them very
rigerusly, thus they continued till they
had finished their worke, then discharg'd
them with little or no satisfaction, the
Colliers being vexed that they were so
abused, gathered themselves together,
and in the night surpris'd the Cavaleers,
beare downe the Fort, and made the
said Earle with his valiant followers,
post from *Newcastle*, to *Forke*, there to
tell newes of their pittifull usage.

FINIS

ust
y
ta
s
ng
ty
de
cs
ty
de
t
s
y
y
d
e
o
s
s
e
o
i



M

s

W

2

the iust

the best

from

old

having

Majesty

in the

highest

authority

at the

verke-

for-

while

very

they

and

the

ere to

ether,

and,

the

vers,

re-ig

1

Exceeding Joyfull

19

NEVVES

FROM

H V L L T

Sent in a Letter from Sir John Hotham, and Read in the House of
COMMONS, July 15. 1642.

Wherein he Declares the manner of his taking the
Lord Paul contrader and his Son, with 4 Pieces of Ordnance,
and 20. Cavaliers, who were building a Sence or halfe
Moon near the Town of Hull, and how he sent out
Sir John Meldrum with 500. men to hinder
their Proceedings.

Also the Queens Majesties Desires

To the High Court of Parliament. As it was sent
in a Message from Her Royall Majesty to the House of PEERS,
and read in the Audience of both Houses.

With the Declaration and Propositions of the House
of COMMONS to the LORDS.

Concerning her Royall Majesty, Presented to the
House of Peers with their Additionall Reasons, by M. John
Pym Esquire, July 14.

Ordered, that this be printed and published

John Brown Cler. Parliamentorum.

July 16. LONDON, Printed for Edward Iohnson.



2 NEWS

Exceeding joyfull News from
HULL.

THere was a Letter read in the House of Commons, which came from Sir J. Hotham, importing that a half Moon being raising neer the town (as conceived by his Maesties direction) which would have much annoyed and hindered all provision that should have come by Sea; that he sent Sir John Meldram out with 500. men, to hinder the Proceedings therein; Upon the neer approach of whom the Pioners and Work-men ran all away, leaving the said work unperfected, which he hath demolished, and therein they tooke the L. Faulconbridge, 4. pieces of Brasſe Ordnance, and 20. Cavaleers, desiring the Houses pleasure to be known therein; whether they should be sent up to London, or no; which took the houses up some time in consideration thereof, of what most expendicest to be done.

41

A



ROYAL MESSAGE

SENT

From the Queenes Majesty to the House

of PEERS



He Honourable Houses of Parliament taking into consideration the great and weighty Affairs of the whole Kingdom Ordered, that there

should a Writ speedily issue forth for the choosing of other Parliament men, in the room of those that were removed, and having fate some time in debate thereof, both Houses assent sd to it.

And

And they have Ordered likewise, That the Justices about *Wibitch* in *Lincolnshire* should obey their Command, which was for to view a dangerous Bank of the Sea in those parts, and to make Report thereof to the House, that Order might be taken for it to preserve those parts.

There was also a Message read in the House of Peers, that came from the Queens Majesty, Desiring them that they would be pleased to admit *Father Philips* to come againe to the Court, and great Debate was had about it in the Lords House, who sent a Message to the House of Commons, but they would not assent to it.

The House of Commons sent a Message to the Lords house; together with their Reasons and Declarations also, which was presented to them by *Mr. Pym*, viz.

Reason
1. That there is great, to doubt, least the Papists have some design upon Her Majesties Journey; because the House hath bin informed, That divers of them have sold off their Lande to a good value
and

and used other means to get ready Money.

2. It is observed some of them have bin very diligent for gathering great quantities of Gold.

3. It is informed, that more then an ordinary number of Papists are gone beyond Sea already.

4. The great Number of *English Fugitives* beyond the Seas, who by their late Designs and Practises are known already to be full of malice to the State, and will no doubt seek all Opportunities of access to her Majesty, and as much as they can labour to infuse into her such Evill Counsell, as may trouble the peace of the Kingdom; wherof at this time there is more danger.

The reason is, because the affairs of the Kingdome are not settled, and upon the disbanding of the Army, all places are like to abound with souldiers, and such others, as will be apt to be provoked Tumults, and seditions, especially in the time of the Kings absence.

5. That

5. That the House of Commons have received information of great quantity of Jewels, Plate, and ready Mony, lately packt up to be conveyed to the Queen; not only in such a proportion, as the present occasions with due respects to Her Majesties Honour may seem to require, but a far greater quantity.

6. That as it will be a great dishonour to the State, if Her Majesty should not be attended and furnished, fitably to Her Majesty; so it will be a very heavie burthen in this time of great necessity and occasions of other publike Charges; if she shall be provided in so Royall a manner, as shall be fit for Her Majesty, and the Honour of the King and Kingdom.

7. The House of Commons have thought fit to declare, That if any thing within the power of Parliament may give Her Majesty contentment; they are so tender of her, both in due Respect to his most excellent Majesty, and her Self, that they will be ready to further her satisfaction in in all things; so farre as may stand

stand with that publique to which they
are obliged.

*A true Relation of the Proceedings in the
Northern Parts.*

THe poor distressed Protestants in the
Northern Parts, are in a great perplexi-
ty and fear, by reason their houses are ta-
ken away by force, the Malignant Party
committing many other Acts of Hostility.

There are also divers Troops of Horse
sent into Lincolushire, to the great ter-
rour of the well-affected people, who are
therby forced to stand upon their owne
Defence.

The Earl Rivers likewise hath the go-
vernment of the Commission of Array in
Lincoln-shire, which he hath most cruelly
executed, and hath committed divers Per-
sons to prison, for refusing to submit ther-
unto.

And the Papists in Cheshire also hath
in a most peremptory manner in his Ma-
jesties Name demanded their Arms to be
again restored to them.

The

The Kings Majesty hath also Declared
to all the Northern parts of *England*, that
whosoever shall give him their cheerfull
help at this time, either with Men, Horse,
Arms, or Money, to be brought, sent, or con-
veyed unto him, He will look upon it as
a service never to be forgotten, which De-
claration he commanded should be sent to
all his loving Subjects in *Yorkshire*, which
they most cheerfully assented to, promising
to aid and assist him with Men, Horse,
Arms, and Money, for the peace and safety
of the Kingdome.

Both Houses Voted, that it is illegall
and against the Laws of the Land, for any
to appear in such a warlike manner.

Ordered that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing Cler. Parl. D. Com.

Exceeding joyfull

20

N E V V E S

From the

R Rich

EARLE OF VVARVVICK.

Wherein is declared the wonderfull workes
Of God, by preventing a damnable and hel-bred
conspiracy plotted against him: Sir *John Pennington*
being neare unto him with a great number of
Cavaliers.

*Read in both Houses of Parliament, and by
them ordered to be Printed.*

Also a Declaration of the House of Peers
sent down to the House of Commons, with Mr.
Pym answer thereunto.

*With the Kings Resolution concerning the
Earle of Northumberland, Pembroke, Essex, Hol-
land, and the Lord Fielding.*

Likewise the humble Petition of the Lords and Com-
mons in Parliament assembled, To the Kings most Excel-
lent Majesty. For a Pacification between His Ma-
jesty and both Houses.

Ordered that this be Printed.

Joh. Brown Cler. Par.

London, Printed for A. Coe, July 16. 1642.

Exceeding joyfull Newes from the Earle
of WARVVICKE.

IT is not unknowne to the Subjects of England, the great Plots and wicked Designes which the Papists, or rather the party which we now call Malignants, have often and sundry times endeavoured to bring this Land to perpetuall ruine and destruction; neither can it bee unknowne to the whole world, how powerfull and active the wicked Counsellors about his Royall Majesty have been both before and since the Parliament now assembled, in seeking to destroy and extinguish the true Protestant Profession, the lawes of the Land, and the Liberty of the Subject: and have also wrought many traiterous and damnable designs against the Parliament: But by the great care of the omnipotent God of heaven, they have been discovered, taking no effect, praised bee his name for it. And seeing they could not prevail in these their damnable and Hell-bred attempts, they prevailed so farre with his Royall Majesty, that they drew his Highnesse from his Parliament to divers adjacent places thereabouts, and after to the Northerne parts, where (in his name) they publish divers scandalous and ignominious speeches against the Parliament, to the great danger, not onely of the disturbance, but even of the subversion of the originall Constitution and Frame of this Kingdome.

But they not prevailing in all these attempts, which they have plotted against the Parliament, they thought it a business very convenient for them to bring their projects more to perfection, to desire his Majesty to send command to the Earle of Warwick to resigne his place to Sir John Pennington: At which time there was a discovery of a great mischiefe that had like to have happened upon the discharging him of his place, Sir John Pennington being then in the Downes with a great company, expecting to have the ships delivered up unto him, but twas prevented.

His Majesty through the instigation of wicked Counsell, hath put the Earle of Pembroke, Earle of Essex, Earle of Holland, and the Lord *Fielding* out of their places of Honour, for no other cause but discharging their consciences in Parliament, being Members of the said House; and likewise the Earle of Northumberland, and his Majesty hath displaced of high Admirall a man so eminent in all qualifications of honour and safetie, so necessary for these times: All which were done by the meanes of evill Counsell, being a dangerous preparative to future Confusions.

Both Houses having taken into consideration the displacing of these persons, especially the Earle of Northumberland, cannot thinke the Kingdome to bee in safety, till they have done their utmost in all fit waies, till that office be restored, whereby the Commanders of the ships, which are the walls of the Kingdome, may againe be settled in charge of that noble Lord.

The Honourable House of Peeres taking into serious consideration the great distempers of this Kingdome, and the great distresse and danger the Kingdome of Ireland was in, unless timely remedy be forthwith prepared and made ready: But for the prevention whereof they ordered and resolved a Conference to make this ensuing Declaration

That they having taken into consideration the necessity of
fares of both Kingdomes; thought it very requisite and neces-
sary, that the Earle of Leicester should forthwith dispatched
for Ireland; declaring and laying open the great necessity and
want of him in that distressed Kingdom.

To which Mr. Pym answered, that he was very willing to
goe, but that many weighty occasions hindered him, and at the
same time the Earle of Leicester seconded him.

Mr. Pym presented to the House of Peeres divers Proposi-
tions concerning that motion, which was to this effect.

That whereas their Lordships were desirous that he should
forthwith goe for Ireland; he was very willing, if so be provi-
sion were in readinesse, he demanding a great sum of money at
his first setting forth.

But it was referred to a Committee for the consideration
thereof.

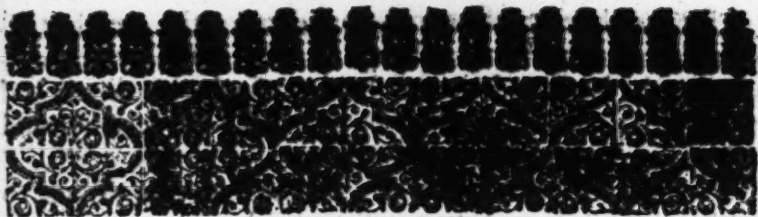


A

To

the House of Commons, that they should take into consideration
the necessity of dispatching Mr. Pym to Ireland, and that they
should grant him such a sum of money as should be necessary
for his journey, and that they should also grant him such a
sum of money as should be necessary for his maintenance
while he was in Ireland.





To the Kings most excellent Majesty.

The humble Petition of the Lords and Commons
in Parliament assembled.

May it please your Majesty,

Although wee, your Majesties most humble and faithfull Subjects, the Lords and Commons in Parliament assembled, have been very unhappy in many former Petitions and Supplications to your Majesty, wherein we have represented our most dutiful affections in advising and desiring those things which wee held most necessary for the preservation of Gods true Religion, your Majesties safety and honour, and the peace of the Kingdome; And with much sorrow doe perceive, that your Majesty incenc'd by many false calumnies and slanders, doth continue to raise forces against us, and your other peaceable and loyal Subjects, and to make great preparations for warre, both in the Kingdome, and from beyond the Seas; And by armes and violence to over-rule the judgement and advice of your great Councell, and by force to determine questions there depending concerning the government and liberty of the Kingdome: yet such is our earnest desire of discharging our duty to your Majesty and the Kingdome, to preserve the peace thereof, and to prevent the miseries of civill warre amongst your subjects; That

get

notwithstanding we hold our selves bound to use all the means and power, which by the Lawes and Constitutions of this Kingdome wee are trusted with for defence and protection thereof, and of the Subjects from force and violence. We doe in this our humble and loyall Petition, prostrate our selves at your Majesties feet, beseeching your Majesty that you will be pleased to forbear and remove all preparations and actions of warre, particularly the Fortes from about Hull, from Newcastle, Tynmouth, Lincoln, and Lincolnshire, and all other places. And that your Majesty will recall the Commissions of Array, which are illegall, dismisse Troops, and extraordinary Guards by you raised. That your Majesty will come next to your Parliament, and hearken to their faithfull advice, and humble Petitions, which shall onely tend to the defence and advancement of Religion, Your owne Royall honour and safety, the preservation of our Lawes and Liberties: And we have been, and shall ever be carefull to prevent and punish all tumults and seditious actions, speeches and writings, which may give your Majesty just cause of distaste or apprehension of danger. That your Majesty will leave Delinquents to the due course of Justice; And that nothing done or spoken in Parliament, or by any person in pursuance of the commands and directions of both Houses of Parliament, be questioned any where but in Parliament.

And we, for our parts, shall bee ready to lay downe all those preparations which we have bin forced to make for our defence. And for the Towne of Hull, and the Ordinance concerning the Militia, as wee have in both these particulars onely sought the preservation of the peace of the Kingdome, and the defence of the Parliament from force and violence: So wee shall willingly leave the Towne of Hull in the state it was before Sir *John Hotham* drew any Forces into it, delivering your Majesties Magazine into your Tower of London: And suppressing whatsoever hath been disposed by us for the service of the

the Kingdome. Wee shall bee ready to settle the Militia by a Bill, in such a way, as shall bee honourable and safe for your Majesty, most agreeable to the duty of Parliament, and effectuall for the good of the Kingdome: That the strength thereof be not employed against it selfe; and that which ought to be for our security, applied to our destruction: And that the Parliament, and those who professe and desire still to preserve the Protestant Religion, both in this Realme and in Ireland, may not bee left naked and indefensible, to the mischeivous designs, and cruell attempts of those, who are the profest and confederated enemies thereof, in your Majesties Dominions, and other Neighbour Nations. To which if your Majesties courtes and counsels shall from hence-forth concur, Wee doubt not but we shall quickly make it appeare to the world, by the most eminent effects of love and duty, that your Majesties personall safety, your Royall Honour and Greatnesse, are much dearer to us then our Lives and Fortunes, which wee doe most heartily dedicate, and shall most willingly imploy for the support and maintenance thereof.

FINIS.

BRITISH

the Kingdome. Wee shall bee ready to settle the Militia by a Bill, in such a way, as shall bee honourable and safe for your Majesty, most agreeable to the duty of Parliament, and effectuall for the good of the Kingdome: That the strength thereof be not employed against it selfe; and that which ought to be for our security, applied to our destruction: And that the Parliament; and those who professe and desire still to preserve the Protestant Religion, both in this Realme and in Ireland, may not bee left naked and indefensible, to the mischeivous designs, and cruell attempts of those, who are the profest and confederated euemies thereof, in your Majesties Dominions, and other Neighbour Nations. To which if your Majesties courtes and counsels shall from hence-forth concur, Wee doubt not but we shall quickly make it appeare to the world, by the most eminent effects of love and duty, that your Majesties personall safety, your Royall Honour and Greatnesse, are much dearer to us then our Lives and Fortunes, which wee doe most heartily dedicate, and shall most willingly imploy for the support and maintenance thereof.

FINIS.

ia by a
your
lectu-
thereof
to be for
Parlia-
serve the
may not
ness, and
derated
other
ies and
not but
most e-
es per-
much
the most
sup-

TWO
SERMONS

Preached
In the Towver.

The former,
On Sunday the 30. day of Ianuary.
1641.

The later,
On Sunday the 24. day of April.
1642.

BY *Pierce*
The Bishop of Bath and Wells.

LONDON,
Printed by T. H. for Charles Greene, and are to
be sold in Ivy Lane at the signe of the Gun.
M DC XLII.

TWO

SERMONS

Preached

In the Tower.

The sermon

On Sunday the 30 day of January.

1644



On Sunday the 30 day of April.

1644

BY

The Typog. Society

LONDON.

Printed by T.H. for Charles Oxen, and others
in the City of London.

M DC XLII.



To the Reader.

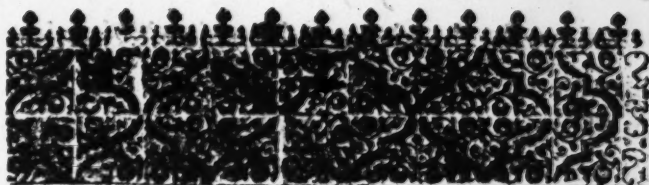


Entle Reader, I have scene
a Sermon in print, under
the name of the Bishop of
Bath and Wells, (but
without his Lordships consent or know-
ledge I am sure) whereat I was an at-
tentive auditor, and I finde many grosse
errors in that Impression; for therein
many sentences are imperfect, many
words are misplaced, many passages
are omitted, and the sense in many
things is utterly mistaken: whereby the
Bishop suffereth in his credit, and the
Reader is abused in his expectation. Al-
beit I doe beleve he that tooke the Ser-
mon in writing when it was preache,
had no intention at all, by printing it,

To the Reader.

to wrong the Authour. Therefore I
thought fit, for the Churches good, and
to do the Bishop right, to publish (though
much against his Lordships minde) a
true and entire copie of that first, and
also of this other Sermon preached since
by him in the same place, for which I
stayed untill now, other wise I had play-
ed the Midwife with the former long
since; but now the worke is complete,
and I wish thee as much comfort and
benefit in reading both these Sermons,
as I had in hearing them. Farewell.

W.D.



The first
SERMON.

The Text.

2 COR. 12. 8, 9.

For this thing I besought the Lord thrice that it might depart from me. And hee said unto mee, My grace is sufficient for thee, for my strength is made perfect in weaknesse.



High words have dependance upon the Verse next before, wherein St. Paul tells us, that lest he should have beene exalted above measure through abundance of Revelations, there was given unto him a thorne in the flesh, the messenger of Satan to buffet him.

A 3

Now

The first Sermon.

Now for this thing, what thing? Why this thorn in the flesh which did grieve him, this messenger of Satan which did buffet him, he besought the Lord thence that it might depart from him.

So then the cause of his earnest prayer was the thorn in his flesh, the Messenger of Satan; and the occasion of that thorn in his flesh, that messenger of Satan, was the abundance of Visions and Revelations from the Lord: no Apostle had so many, none so great.

But the greater the favour of God was to him herein, the greater was his danger of falling into spiritual pride, & superexaltation of himself; the most dangerous sin that the child of God can fall into. Indeed Gods grace & our humbleness of minde should go together; and the greater the graces are which wee receive from God, the more humble must wee bee in our selves; and the more humbly ought we to walke with our God. This is the coherence of the Text.

The
mud

The first Sermon.

43

The parts
in gene-
rall are
two.

The first is St. Pauls petition un-
to God, in the former verse. *For
this thing I besought the Lord thrice,
that it might depart from me.*

The second is Gods answer un-
to St. Paul, in the words follow-
ing. *And he said unto me, My grace is
sufficient for thee; for my strength is
made perfect in weaknesse.*

1. The first was the cause of
his complaint, *non calcens urget*, it
was not his shoe that did wring
him, no smal matter that did trou-
ble him, but something that went
to his very heart, whatsoever it
was; *propter quod*, for this thing.

2. The second, was the reme-
dy or meanes that he used against
this thing that did so trouble him,
and that was prayer; *Propter quod
rogaui*, for this thing I besought.

The pe-
tition
consists

3. The third was the earnest-
nesse or importunity of his prayer,
he gave not over until he had an
answer,

hns

4

of these
five
branches

The first Sermon.

answer, *propter quod rogavi ter, for this thing I prayed thrice.*

4. The fourth was the Physician upon whom he called to help him, and that was God himselfe, no other could doe it, *propter quod ter rogavi Dominum, for this thing I besought the Lord thrice.*

5. The last was the end of his petition, the thing that he did desire, and that was that he might be freed from that which did so afflict him, *propter quod rogavi Dominum ter ut discederet à me, for this thing I besought the Lord thrice, that it might depart from me.*

1. First the effect of Gods answer, it was a denyall, hee prayed that the thorne which stucke so fast in his flesh might bee pluckt out, that the messenger of Satan which buffeted him, might depart from him; but it would not bee; he must bee content to endure it:
and

The first Sermon.

5

and this appeares upon the whole answer.

2. Secondly, Gods divine ayd against the thing that did so trouble the Apostle, to make him able to encounter the same, and in the end to master it.

Wherein we have both the nature of this ayd, what kinde of ayd it was, it was his grace, *gratia mea, my grace.*

And also the measure and efficacy thereof, there was enough of it, and it was powerfull, *sufficit tibi, it is sufficient for thee.*

You see then God denied the Apostle that thing which he prayed for, but he gave him another, and a better thing which hee did not pray for, and that was his grace.

3. The reason both of Gods denyall, to remove that which troubled him; and also of his heavenly ayd against the thing wher-

In the answer I observe these 3. particulars.

of

B

of

The first Sermon.

of he did complaine, expressed by God himselfe in a maxime, or famous sentence in Divinity; which reason is drawne from Gods course or way which hee takes with his servants in his wisdome, and in his mercy, both for his owne glory, and mans eternall good. *Nam virtus mea in infirmitate perficitur*, for my strength is made perfect in weaknesse.

These are the severall parts and Branches of the Text, and of all these in their order, And first of Saint Pauls Petition to God, and therein I begin with the cause of his complaint, *propter quod, for this thing.*

What this thing was in generall that troubled this Apostle, he tells us in the verse next before my Text, wherein hee describes it two wayes: First, by a metaphor or figurative phrase, in respect of the paine and anguish it caused, calling it *stimulum in carne*, a thorne in his flesh.

The

The first Sermon

7

The word in Greeke is not *κλίστρον*, a small sharp goad, or prick, against many whereof Saint Paul kickt before his conversion, *Acts* the ninth, *ver.* five, but *ακόντι*, which *Tertullian* calls *sudem*, others *palum præacutum*, a sharpe stake or point of a speare, *vel aliquid acuminatum*, or any thing that hath a long sharpe end, which sticking in a mans body, causeth an intollerable paine.

Secondly, he describes it plainly in respect of the Author, framer or contriver of it, and so hee calls it *Angelum Satanae*, the Messenger of Satan, which did buffet him, for God permitted Satan so to doe.

Now two things are certaine here ; one, that it was Satans vexation by Gods permission ; the other, that it did daily afflict him to the very heart.

So then you see it was no briar, no prickle, no nor no thorne, no small thing, that so troubled the Apostle, but a great matter indeed ; but because our English translations call it a thorne in the flesh ; and because we have not a better word in English to expresse it, I will call it still by that name.

But now what this thing, this thorne in the flesh was in particular, thats all the doubt indeed, and this is ——— *dignus vindice nodus*. And here I must confesse I am fallen among thornes, even the various opinions of Divines concerning this thing, which pluck me this way and that way, so that I can sooner finde an entrance in, then a passage out.

Some Divines draw this thorne in the flesh, of which Saint *Paul* complains, as farre as from *Adams* loynes, and say it was originall concupiscence, which the Apostle calls *legem in carne*, a law in his flesh, in his members, *Rom. 7*.

But this conceit is too farre fetcht; for first, Originall sinne is generall to all the Regenerate; but Saint *Paul* complains here of some speciall thing which happened only to himselfe.

Againe, Saint *Paul* knew very well that Originall sinne could not possibly depart from him, as long as he lived in this world, *Rom. 7*. but hee prayed earnestly that this thing might depart from him.

Other Divines, with most of the Latine Interpreters, affirme, that this thing which so troubled the Apostle was some sore disease or infirmity

mity of his body, as a continuall head ach, or paine in his stomacke, or the gout, or the stone, or some such grieve which daily afflicted him.

But this is not likely, for Saint *Paul* doth not complaine in any of his Epistles of any disease or infirmity of his body besides this; such a malady would have beene a great impediment to him in the preaching of Gods word, & planting of the Gospell of Christ in all Countries, which hee could never have done, if he had been continually tormented with any such infirmity of the body.

The Greeke Fathers, with many moderne Writers affirme, that this thing, which Saint *Paul* praied might depart from him, was his adversaries in generall, as *Hymeneus* and *Philetus*, whom Satan stirred up against him with contumelies and persecutions to hinder the preaching of the Gospel; but especially and particularly that pestilent adversary of his *Alexander* the Copper-smith, who did him much evill, and of whom he complaines, 2 *Tim.* 4. and he bids *Timothy* to beware of him also; for saith the Apostle, Hee hath greatly withstood our words.

It is true indeed, this *Alexander* was one of Sa-

tans messengers, and his reproaches were Satans buffetings, but he and the rest of the adversaries of the Gospel, were *Thornes* without his flesh, but Saint *Paul* complains here of some *Thorne* in his flesh, some internall affliction that came closer to him.

But other Divines are of opinion that God did permit some evill Angell of Satan to vex and torment the body of this blessed Apostle, as he did permit Satan to vex and torment the body of holy *Iob*, and that this Angell of Satan did buffet St. *Paul* as one man would buffet another, and bestowed many a blacke and blue marke upon him.

Like as Saint *Ierome* was paid with many a sore blow in an exstasie, for reading *Cicero* more then the *Bible*, when he heard a voice saying unto him, *Ciceronianus es, non Christianus*, thou art a *Ciceronian*, thou art no Christian, as Saint *Ierome* reporteth of himselfe in an Epistle to *Eustochius*.

But now, although this seeme to be the plain literall sense of the words, yet I cannot beleieve that Saint *Paul* was thus bodily afflicted with any evill spirit by fits, for then he would never have

have called it *stimulum in carne*, a thorne so deeply fastned in his flesh; besides, if it had beene so, the most heroicall Spirit of this Apostle, which was so far above all the buffetings of Men and Divels, would not have complained of such a thing, but rather have gloried in it.

All the Romanists both old and new are not ashamed to affirme that this *thing* which so troubled the Apostle, was *Stimulus libidinis*, a temptation and provocation of carnall lust; which Satan stirred up in the flesh, and in his fancy, by such meanes as he knew very well would doe it, against which he did keep his body under, 1 Cor. 9. for if it had beene any thing else but this, Saint Paul would have told us plainly what it had beene; but now it being a thing whereof hee was ashamed, he covered it modestly under the metaphor of a Thorne in his flesh. So Bellarmine in his 2. Booke de Monachis, cap. 3.

But Erasmus rightly calls this *impurum interpretamentum*, an impure interpretation, and wonders that any learned and honest Divine should goe about to cast such filth upon the face of Saint Paul, then aged, and very much broken with the labours of his Ministry, and to entertaine so

so unworthy a conceit of so chaste and holy an Apostle.

Againe, Saint Paul had the gift of chastity; I would to God all men were as I my selfe am, but every man hath his proper gift of God, one after this manner, and another after that, 1 Cor. 7. where was then this urging lust?

But if the Apostle here had beene troubled with any such temptation, he knew a very easie and an honest remedy against it, even the same which he gave to others in the like case, Marriage.

What shall we say then? what *thing* was this that did so trouble him? Why certainly in the judgement of the most orthodox Divines, who goe to the very roote of my Text, it was some terror of Satan, some internall and spirituall temptation in his soule, and a very sore one whatsoever it was.

And when St. Paul saith it was *in carne*, in his flesh, he means in the outward man, in the unregenerate part of the soule, as in the seventh to the Romans.

The first Sermon

13

Although a continuall temptation or affliction in the conscience, may also be said to be in the flesh, *per modum redundantia & participationis*, by way of participation and redundancy, because the flesh in such a case becomes pale and wan, and pines away.

The best conjecture of all is this, that God did permit Satan to present alwaies before the conscience of this Apostle his former blasphemies, persecutions and cruelties against Christ and his Church, and to ring alwaies in his eares that voice, *Saul, Saul, why persecutest thou me?*

Gods purpose herein being to keepe Saint Paul from spirituall pride with which he might easily have swolne through the abundance of Revelations of the Lord; but Satans pollicy herein was to weaken and shake the Apostles confidence in Christ.

But this thorne is hid so deep in the flesh that I will search after it no further, but content my self with Saint Austines *doctrina ignorantia*, learned ignorance in this, who ingeniously confesseth that he knew not particularly what this thing was which so troubled this Apostle, but sure he was,

it was some fore temptation or other affliction; and in this all Divines agree.

You see then here, that an Apostle, and such an Apostle as Saint Paul was, and after so many Visions and Revelations of the Lord, had a thorne in the flesh given him, a sore affliction from God; and no marvell, for the better the man, the sharper and the deeper the *thorne*: it must be so.

As the Church of God in generall, so every childe of God in his Church, is *sicut lilium inter spinas*, as a lilly among thornes 2. Cant. 2. the thornes of troubles and afflictions.

Non decet sub spinoso capite membrum esse delicatum, saith Saint Bernard, he is not worthy to be a member of the mysticall body of Christ, upon whose glorious head was platted a crowne of many thornes for the sinnes of other men, who cannot endure the pricking of one *thorne*, some light affliction, if not for his Saviours sake, yet for his owne sinnes.

Hath our blessed Saviour dranke so deepe of the cup of afflictions before us, and for us, and shall we be unwilling to pledge him a little, to
sip

ship after him in the same cup? *Qui erat sine flagitio, non erat sine flagello.*

Since God spared not his owne and onely begotten Sonne who was without all spot of sin, but delivered him up for us all, shall wee who are but his adopted sonnes, and altogether sinfull, thinke to escape without any chastisement at all? No, no, the Lord chasteneth every Son whom he receiveth, and therefore *qui non est in numero flagellatorum, non est in numero filiorum*, saith St. *Austin*, He that is without chastisement is a bastard, and not a son, *Heb.* 12. 8.

Give me the man, saith St. *Ambrose*, that was never troubled with any thorne of temptation or affliction, and I will presently conclude, that that man is not the child of God; for every childe of God must have something, one affliction or other to humble him, and to bring him home to God, in which he must take pleasure, and rejoyce as St. *Paul* did.

We must not thinke to goe *à deliciis ad deliciis*, saith St. *Jerom*, immediately from the pleasures of this world, to the joyes of the next: The children of Israel went not through gardens of flowers, and Paradises of fruits, but through un-

couth deserts to the land of *Canaan*; this was a type of our pilgrimage through the afflictions of this world to the heavenly *Canaan*.

Afflictions are the infallible arguments and tokens of Gods favour unto us; and therefore one who had beene a great while without any affliction, said in his Prayer to God, *ergone Domine non sum dignus qui patiar*, is it so Lord, am I so much out of thy favour that I am not worthy of affliction?

What a large Catalogue doth St. Paul reckon up of his afflictions in the eleventh Chapter of this Epistle, *In stripes above measure, in prisons more frequent, in deaths oft: Of the Iewes five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwracke, a night and a day have I bene in the deepe; in journeying often, in perills of waters, in perills of robbers, in perills by mine owne Countymen, in perills by the Heathen, in perills in the City, in perills in the wildernesse, in perills in the sea, in perills among false brethren, in wearinesse and painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse.* I am almost out of breath in rehearsing them, and yet the Apostle was never out of breath in enduring them. But

But here was his comfort, and here is ours also: All the afflictions of the servants of God, they are but *stimuli*, the prickings of thornes, they are but *colaphi* the buffetings causing shame and smart onely, they are but *castigationes* the gentle punishments of a loving father: *We are troubled, but not altogether distressed, perplexed, but not in despaire, persecuted, but not forsaken, cast downe but not destroyed,* 2 Cor. 4. 8. 9.

O welcome then, yeathrice welcome to our soules these bitter sweets, loving chastisements, gentle corrections, indulgent visitations, pleasant crosses, comfortable sorrowes, wholesome calamities, profitable miseries, sanctifying distresses, refining troubles, joyfull temptations, glorious trialls, blessed revilings, happy curses, honourable reproaches, all light and momentary afflictions, which worke for us a farre more exceeding and eternall weight of glory, 2 Cor. 4. 17.

By these we are humbled, and seeke right early unto our God.

By these we are put in remembrance to sorrow for our sinnea past.

By these wee become more carefull of our waies hereafter.

By these Gods graces are exercised in us, and our patience, our faith and our love are tried.

By these wee are weaned from the pleasures and vanities of this life.

By these wee are prepared and fitted for the world to come.

By these our desires are inflamed to be dissolved and to be with Christ.

By these we are encouraged to embrace death with both our armes : and therefore *David* said unto God, I know that of very faithfulness, that is in thy faithfull love to me thou hast caused me to be troubled, *Psal.* 119. verse 75.

I have been the longer upon this first branch, the thing which troubled the Apostle, because it is the thing upon which the whole frame of my Text doth turne, I will therefore be the shorter in the rest.

But what did the Apostle here when the thorne of affliction began to vex him? Why, he went presently to his prayers, the onely *ἐλεησον* *ἐλεησον* or soveraigne medicine to draw out the thorne of any temptation or affliction whatsoever. For this thing *rogavi* I besought, which is the second branch of the petition, and comes

comes in the next place to bee handled.

Is any man afflicted, let him pray, this was *St. James* his precept in the fifth Chapter of his Epistle, verse 13. and this was *Dauids* practice, In my distresse I called upon the Lord, and complained unto my God, *Psal.* 18. yea God himselfe saies, wee will be sure to pray unto him when we are in trouble, whatsoever wee doe at other times; For in their affliction they will seek me early, *Hos.* 5. 15.

We use to make prayer the last remedy and refuge onely in our extremities, when all other meanes faile, then to our prayers, but it ought to be the first too, for God is a very present helpe in trouble, saith *David*, *Psal.* 46. 1. other helps are not alwaies at hand, but Gods helpe is.

But will not God helpe us without our prayers? No, and why so? First, because prayer is a part of the worship and service of God, which we owe unto him: The great men of the world will not bestow their favours, nor grant deliverances untill they bee petitioned, and shall the great God of heaven and earth bestow his blessings and shew his mercy upon us without our prayers? Secondly, because our prayers shew our confi-

confidence in Gods power and providence, in his mercy and love: A father can give his beloved son all that he wants without his praier, but he will not, because he delights to have him sue to him.

Yea but Gods decrees are immutable, and his will is unchangeable, how then can our praier incline him this way or that way? Thus indeed have wicked wits reasoned against praier; but it is a true and a well known rule, *subordinata non pugnant inter se*, things which are subordinate are not contrary one to the other; and such are Gods decrees and our prayers, as God hath ordained the end, so hath he ordained the meanes; now Gods purposes are not hindred by our praier, but rather executed, and our praier is as it were the midwives to deliver them, and the second causes and meanes to effect his decrees; Christ knew that all those things which hee prayed for would be granted before he prayed; but yet he prayed for them.

But now as our prayers in affliction must be fervent, so must they bee frequent too, and therefore the Apostle prayed often, *ter, thrice,* that

The first Sermon.

21

that this thing, this affliction might depart from
him; which is the third branch of this Petition.

A medicine must be often applied, otherwise
it will not worke the cure; here is a certaine
number for an uncertaine, thrice for often, as
ter beatus, thrice happy, is very happy, so when
the Apostle laid here, *ter rogavi*, I prayed thrice, he
meanes often, or very much, importunately, e-
ven untill the Lord answered him.

Is thy praier denied the first and the second
time? why then, it is very likely thou hast made
some fault in thy prayer: Yee aske and receive
not, because ye aske amisse, saith St. James, James
4.3. go to it therefore the third time, and by often
praying thou shalt finde out the error of thy
prayer.

If God heare thee not in thine affliction at the
first and second knocke, it is to prove thy pati-
ence, thy faith and thy love: *Ostium Cali forsitan
propterea clausum est ut tu fortius pulses*, Heaven
gate is therefore perhaps shut that thou maist
knocke the longer and the lowder, give not over
knocking then untill the doore be opened.

D

Magna

Magna beneficia magnis precibus sunt comparanda,
great blessings are not to bee obtained but with
importunate prayers.

Did the unrighteous Judge in the Gospell
yeeld at last to the importunate prayer of the wi-
dow? And shall not the righteous Judge of hea-
ven and earth, thinke ye, yeeld to the importu-
nate prayers of his owne deare servants in their
afflictions?

The Kingdome of Heaven suffereth violence,
and the violent take it by force: what force? Why
the force of prayer, *et hac vis Deo grata*, saith
Tertullian, and this violence is most pleasing unto
God.

Vincunt invincibilem ligant omnipotentem, our
frequent and importunate prayers overcame him
that is invincible, and binde him who is omni-
potent.

But if our love and obedience to God can-
not excite us to this frequency of prayer, yet I am
sure the thorne of affliction will urge us to call
often upon the Lord, who is our onely refuge in
time of trouble, *rogavi Dominum*, I prayed unto
the Lord, &c. which is the first branch of this
Petition.

We have neither precept nor practice in all the
 canonick Scriptures for praying to any other in
 heaven but onely unto the Lord: Whom have I
 in heaven but thee, said *David*, *Psal.* 73. 25. but
 the Papists are not of *Dauids* Religion in this
 point, for they have their *St. Francis* and *St. Ben-*
net, and thousands more in heaven, whom they
 pray unto besides the Lord, nay they have almost
 for every severall kinde of evill a severall Saint;
 they pray unto their *Saint Apollonia* against the
 toothach, to their *Saint Petronella* against a fever,
 to their *Saint Roch* against the plague, to their
Saint Libyrus against the stone, to their *Saint Ni-*
cholas against a tempest at sea, to their *St. Leonard*
 against bonds and imprisonment, and to other
 Saints against the like evils, as *Cornelius a lapide*,
 one of their owne writers, is not ashamed to
 confesse in his Commentaries upon the second
 Chapter of *Saint Pauls* Epistle to the Hebrewes.
 He must bee a good Arithmetician that can rec-
 kon up the names of all their Saints, upon whom
 they cal when they are in any trouble or danger,
 thus they dishonour God, and rob him of his
 worship by their superstitious invocation of
 Saints departed, who cannot hear nor help them.

That same cantlike argument of the Romanists, that we must not, or we should not presume to goe immediately to a King with our petitions, but we must first make our way by a Master of Requests or by a favourite, doth not deserve a scholarlike answer; for God is everywhere, and his ears are open to our prayers, and he knoweth the thoughts of our hearts long before they are thought, and hee hath no other Master of Requests, but the Spirit it selfe to make intercession for us, no other favourite to present our prayers but his deare Son and our blessed Saviour Jesus Christ, who is our Advocate at the right hand of God. And so I come to the end of Saint Pauls Petition, which was, that the thing which did so trouble him might goe away from him; *Vt discederet a me*, that it might depart from me.

Afflictions in themselves are displeasing and contrary to our nature; and therefore in themselves not to be wished for or desired, but to be borne with patience, comfort and joy, when God sends them, as being profitable for us.

As medicines in physicke which are made of corrected poysons are very good for us, and there-

therefore we are willing to take them, but wee would not have them stay with us, but when they have done their worke, we would have them depart from us, it is even so with our afflictions.

But in the meane time, although these *thornes* of affliction be not presently pluckt out, these messengers of Satan doe not straightway depart from us, yet they shall never make us despaire of Gods goodnesse and mercy, neither shall they vex us for ever.

Acceptit diabolus tentandi licentiam sed non accepit subruendi capiam, saith Saint Ambrose, although Satan have leave to tempt us, yet he hath not power to overcome us, for there shall no temptation or affliction take us, but such as is common to man, humane and moderate, so indulgent is God to his children, for God is faithfull, and will not suffer us to be tempted or afflicted above that we are able to beare, but when the temptation is at the highest, when the affliction is at the worst, God will make an issue that we may escape, 1 Cor. 10. 13. The bush that Moses saw, burned, but was not consumed, Exod. 3. The ship wherein Christ and his Disciples were was

covered with waves, but yet it did not sinke, *Matth. 8.* And when *Peter* was walking upon the sea, and ready to be drowned, then Christ put forth his hand and saved him, *Matth. 14.* God suffereth his servants many times to come to the very brinke of destruction, and then hee delivereth them.

Dejicit ut erigat, vulnerat ut sanat, ut pressura revertatur in gratiam & afflictio in coronam, God hath torne us, but he will heale us, he hath smitten us, but he will binde us up againe, *Hosea 6. 1.*

I have seene in my experience divers of the servants of God, sometimes by the violence of a fever, sometimes by the dampe of melancholy, and sometimes by Satans temptations brought even to the gates of hell, who have reasoned verry eloquently and strongly against their owne salvation, and that for many daies together, even to the approaching of death; (and upon persons in the like case, we must take heed we doe not passe any rash judgement, but impute their despairing speeches unto the distemper of their brains, or unto the sway of their temptations, and not unto the desertion of grace:) And yet in the end how have they been raised up again, how have they

they been restored, according to the words of the Psalmist, in the multitude of the sorrowes which I had in my heart, thy comforts have refreshed my soule, *Psal. 94. 19.* I have done with Saint *Pauls* petition, I come to Gods answer, which is my second generall part. And therein I observed first Gods deniall.

Saint *Paul* had an answer to his Petition after many prayers, and in it a deniall; and this did not a little satisfie him that hee had an answer, though it were a deniall. For many times the long and perhaps endlesse expectation of an answer is more grievous then a deniall. *Et dixit mihi*, and he said unto me.

But how God did answer Saint *Paul* here, whether immediately by himselfe, or mediately by an Angel, whether by Vision or Revelation, whether by lively speech, or by the secret inspiration of his blessed Spirit, Saint *Paul* hath not told us here, and therefore we must not bee curious to inquire.

It is enough for us to know that God did answer the Apostles, but as for the manner of the answer it is not for us to dispute it.

Well

Well then the answer for the effect thereof was a deniall; the Apostle prayed often that the thorne of affliction which did so trouble him might be pluckt out, but it would not be; but yet he shall have an antidote against the anguish thereof, *My grace is sufficient for thee.*

A naturall man would marvell that *St. Pauls* complaint, being so lamentable, and his desire so reasonable, God should deny the importunate prayers of his owne servant, an Apostle, and give him a repulse.

Exauditur diabolus petens Iobum tentandum, & non exauditur Paulus petens stimulum removendum, saith *Saint Austin*, Satan desired leave of God to tempt *Iob*, and it was presently granted him, the Apostle prayed often to God that the messenger of Satan might depart from him, and it was denied him, this seems to be a strange thing: but yet neither did *S. Paul* displease God with his praier, neither was God unmercifull to him in his deni-all; for although God did not grant *St. Paul* that thing which he prayed for, yet he granted him a better thing which he prayed not for, and this is Gods fashion many times to his owne children. *Non semper exaudit nos ad voluntatē nostram, sed semper*

per exaudit nos ad utilitatem nostram, saith S. Austin, God doth not alwaies heare us according to our wills, but he doth alwaies heare us for our good.

A father denieth a knife to his young childe, because he knowes he may quickly hurt himself therewith, and yet he denies it him in love.

God is our Physitian, and he will not give us cold drinke when wee are sicke of an ague, though we beg never so much for it. *Cælestis medicus non facit voluntatem, ut faciat sanitatem*, our heavenly Physitian will not doe alwaies that which pleaseth us, but which helpeth us. I have done with the deniall. I come now to the divine aid which God gave Saint Paul against the thing which did so trouble him, wherein the first thing I observed, is the nature and quality thereof, it was his Grace, *Gratia mea*, my Grace is sufficient for thee.

This life begins and ends in Grace, the other begins in Glory, but never ends: Grace is the preparation to Glory, and Glory is the reward of Grace, but let us see what Grace of God this was whereof the Lord spake unto the Apostle, for there is a twofold Grace of God.

First, there is *Gratia Dei extra nos*, the Grace of

E

God

The first Sermon.

God without us, even in God himselfe, which is the eternall love and favour of God whereby he loved us and elected us in Christ Jesus unto eternall life before the foundation of the world was laid, *Ephes. 1.* And here by the way I cannot but observe the ungracious dealings of the Romish Schoolemen with this grace of God, which is the fountain of all our happinesse, they never discusse nor handle it at large in their disputations, they onely name it and so away, we never finde them magnifying this grace of God as they ought to doe; whats the reason? Because it makes against their proud doctrines of election for good workes foreseene, and of justification by good workes done.

Now some Divines understand the answer of God here of this grace of God, which if a man have, he is safe enough from the hurt and danger of all temptations and afflictions whatsoever: *Deus meus & omnia*, saith Saint *Austin*, give me the love and favour of my God, and I have all things: But now although this grace of God be here first meant, yet this grace alone is not here meant.

Secondly, there is *Gratia Dei intra nos*, the grace of

of God within us, as all the gifts of Gods holy Spirit in us which are truly called Gods graces, because they are the fruits and effects of that eternall Grace, the love and favour of God towards in Christ; now of this grace also infused into the soule of a Christian man is the answer of God here to the Apostle, as that by which he was to wrastle with, and in the end to overcome the thing that did so trouble him; of this grace, Saint Peter speaketh, We are kept by the power of God unto salvation, 1 Pet. 1. 5. What power? Why the power of this grace: and from what are we kept? Why from the hurt of all temptations and afflictions whatsoever; this grace was St. Pauls token in all his Epistles which he writ alwaies with his owne hand, 2 Thes. 3. 17.

This is the pretious jewell and ornament of the soul of man, and as the soule is the life of the body, so this grace is the life of the soule.

This stirreth us up to all goodnesse, and restraineth us from evill; this keepes us from pride in prosperity, and from despaire in adversity, this supports us against all temptations, and comforts us in all woe and distresse, this makes all our weake endeavours acceptable with God, and

without this all our best actions are but *splendida peccata*, glittering sins.

It is not the grace of the body that can doe us any good, for it is but vanity, nor the grace of the world that can helpe us, for it is deceitfull, saith *Salomon*, *Prov. 3* 1. 30. and in the end will deceive her greatest favourites. All the grace of the world is not able to keep a man from the least fit of an ague, much lesse from a fore temptation or affliction, and when a man lyes upon his death bed, and Satan begins to tempt him, what good can all the grace of the world then do him?

With this grace of God we are equall to the Angels of God in heaven; but without this grace we are worse then Toads and Serpents, and the worst of all Gods creatures, yea we are as bad, if not worse then the Divells in hell: although we make never so faire a shew in the world: O then, let us pray for this grace which no chance can dispoile us of, which no man, no creature can take from us, which never faileth us, but continueth with us for ever, *Psal* 103. For whom God loveth, hee loveth unto the end, *Ioh. 13*. And so I come to the measure and efficacy of this grace, *sufficit tibi, it is sufficient for thee.*
Suffici-

Sufficiency is a word of mediocrity between two extreames, want and abundance; for where there is sufficient, there is neither too much nor too little.

And here we may admire the wisdom of God, who is *liberimum agens*, a most free agent, & doth not worke like a naturall agent, the sunne shines, the fire burnes, the water moistens, *quoad ultimam sphaeram activitatis*, according to their uttermost abilities to bring forth their effects; but God giveth his grace unto every one of us according to the measure of the gift of Christ, as seemeth best unto himselfe, *Eph. 4. 7.* bestowing such a proportion of Grace upon all, as is sufficient for all.

For with God is an ocean of grace, there is grace enough for you, and for me, and for us all, and for as many worlds of men as God can make.

And God doth give unto every one of his servants that sufficiency of his grace whereby they shal be able to overcome all temptations and afflictions, and save their owne soules.

Wherefore then let us not murmur against God, if we attaine not unto that abundance of

grace wherewith the Apostles, and many other Servants of God have beene endued above us; they have had the plentifull showrs of Gods graces; but we will be content with the dew of his grace; they have had the full sheaves of Gods graces, but we will bee glad of the gleanings of his grace; they have had the rich banquet of Gods graces, but we will thinke our selves happy, if we may have but the crummes of his grace; for if we have but sufficiency of grace here, wee shall have abundance of glory hereafter.

It is with Grace as it was with Manna, hee that hath much, hath nothing over, and he that hath little, hath no lacke, because hee hath that which is sufficient for him.

And every grace of God that is sufficient, is also effectuall, and the efficacy of grace is from it self, not from the wil of man; & therefore God in his answer here unto Saint Paul, doth not say, *gratia mea sufficit tecum*, my grace is sufficient with thee, but *gratia mea sufficit tibi*, my grace is sufficient for thee; for we are not sufficient of our selves to thinke any thing that is good, but our sufficiency is of God, 2 Cor. 3. 5. and therefore we must take heed we doe not part stakes between Gods
grace

grace and mans will, as the Papists doe, but wee must ascribe all this sufficiency to the grace of God, for it is he which worketh in us both to will and to do of his good pleasure, *Philip. 2. 13.*

And therefore let us be covetous after nothing but this sufficient grace of God, let us pray that we may have grace enough, and then we shall have all things enough. It is a true maxime in Divinity, there is nothing that can suffice the heart of man, but onely Gods grace; where shall you finde the man that saith truly and from his heart he hath enough: When he hath a house he saith, O that I had a little land to it: And when he hath that: He saith, O that I had a Lordship to it, and when he hath that, he saith, O that I had the Mannor that is next to it, or this Office, or that Honour, or one thing or other more; and still as the world growes upon him, his desires grow upon the world, his enough changeth alwaies, every yeare, nay every day, nay every houre he thinkes upon another enough; but let a man have grace enough, and he hath all things enough, for Gods grace is al sufficient.

This sufficient grace makes a penny seeme to be as big as a shilling, a cottage seem to bee as faire

faire

faire as a Pallace, a prison seeme to be as large as a Country, want seeme to be abundance, and nothing to bee all things : This sufficient grace makes us rich in poverty, patient in adversity, strong in weaknesse, merry in affliction, and hopefull in despaire.

And this grace is sufficient for us against all the assaults of the world, the flesh and the divell, against all troubles and afflictions whatsoever : and although God could let his sufficient grace overcome all our temptations, all our afflictions at first in a moment, yet he will not have it so, for God will have his graces to be exercised in us, *tolle pugnam & non erit victoria, tolle victoriam & non erit corona*, saith Saint Ambrose, if there were no conflict betweene our temptations, and Gods grace, there would be no victory, and if no victory, no price : sometimes *Amaleck*, that is afflictions and temptations prevaile, and sometimes *Israel*, that is grace prevaieth.

Victores viclique cadunt, viclique resurgunt.

But in the end grace alwayes hath the upper hand, and we are more then conquerors through him that loved us, *Rom. 8. 37.*

Be not then dismayd, O thou Christian soule, whosoever thou art, be not disquieted within thy selfe, because thou art fallen into a sore temptation, because thou art under an heavy affliction: what, wouldest thou be better then St. Paul?

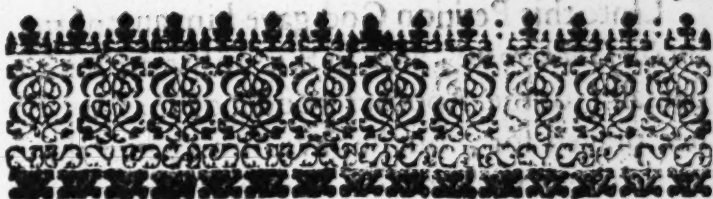
Vide Apostolum patientem & noli te facere desperantem, saith Saint Austin, behold the Apostle suffering, and despaire not; nay behold Christ himselfe, who was tempted and afflicted, that hee might succour us when we are tempted and afflicted, Heb. 2. 18. let us behold him then with a lively faith and sure confidence, and hee will so succour us with his sufficient grace, Vt nec caro cum omnibus oblectamentis, nec mundus cum omnibus tormentis, nec Diabolus cum omnibus tentamentis, &c. as Saint Bernard speakes, that neither the flesh with all her allurements, nor the world with all its persecutions, nor the Divell with all his temptations shall ever be able to separate us from the love of God which is in Christ Jesus our Lord.

I should now proceed to the third particular I observed in Gods answer, which is the reason,
For my power is made perfect in weaknesse: but I
F know

know I have already overspent my time, and your patience; and therefore I will leave it to the next opportunity. In the meane time let us commend that which hath boene spoken unto the blessing of Almighty God our heavenly Father, &c.

The end of the first Sermon.

I and : Quere in book of the *The*
 and



The second
SERMON.

The Text.

2 COR. 12. and part of the ninth V E R S E.

For my power is made perfect in weaknesse.

His coherence of these words with the former, is this, Saint Paul was troubled with a sore temptation, or some other affliction whatsoever it was, and he prayed often unto God that it might goe away from him : *For this thing I besought the Lord thrice that it might depart from me.*

Unto this Petition God gave him an answer, *And he said unto me*; and in this answer a loving deniall (for the Apostles good) of that which hee prayed for, but he gave him a better thing which he prayed not for, and that was his heavenly aid to make him able to encounter, and in the end to overcome the thing that did so afflict him, *My grace is sufficient for thee.*

So farre I have already preached unto you upon this Text, and of that which I have delivered here, I will repeat nothing; for I love not to say that twice in the same place, and in the same auditory, which perhaps was not worth the hearing once.

I proceed now according to my promise, to finish that which is behinde, and to handle the reason which God gives, why the thing must not depart from him which did so trouble him, and why he must wrastle with it to master it: *Nam virtus mea in infirmitate perficitur*, for my power is made perfect in weaknesse.

And let no man doubt of the truth of this reason,

son, for God himselfe hath said it with his owne mouth, as the Apostle tells us; and it is a truth, not of a meane or ordinary matter, but of a very high point indeed, of a famous maxime or sentence in Divinity, full of deep and divine mysteries, wherein you may behold the way which God hath alwayes taken, and doth still take with men, especially with his Church, and in this way of God you shall see his Wisdome and his Goodnesse, both for his owne glory and mans eternall blisse.

The Axiome here is generall, it is of power in generall, and it is of weaknesse in generall, but of whose power doth the Text speake? Why certainly of Gods, for mans power is not perfected in weaknesse, as by and by you shall hear, and therefore the vulgar Latin translation is defective here, which leaves out the pronoun *mea*; and reads onely thus, *Virtus in infirmitate perficitur*, for power is made perfect in weaknesse, whereas the Greeke Text hath the pronoun also *ἡ ἐξ ἐμοῦ*, *my power is made perfect in weaknesse*.

And of whose weaknes doth God here speake? Why certainly of mans, and of the creatures; for there can bee no weaknesse in God. Well then you see I must handle this power in generall, and this weaknesse in generall. But when I come to that particular kinde of weaknesse under which Saint *Paul* did labour here, then I will apply that particular kinde of the power of God which is proper for the same, that you may see how Gods power was perfected in the Apostles weaknes.

But here is a strange *Colucia*, conjuncture and mixture both of contrary words and matter; here is power, and here is weaknesse, here is Gods power, and here is mans weaknesse, both together in one subject; nay more, here is Gods power made perfect in the weaknesse of man.

Doth the Sun appeare glorious in an eclipse? is it not rather, when he shineth in his strength? is the beauty and majesty of a Queene set forth in beggars rags, or vile rayment? is it not rather in a vesture of gold wrought about with divers colours.

Can a candle give so cleare a light to all that
are

are in the house throw a Lantern, as when it is set open upon a candlesticke? Doth a Diamond or other precious stone yeeld so proper and kindly a lustre lying bare upon a tray, or set in a wooden ring, as it doth when it is set in gold, and worne in the eare, or upon the breast? In like manner is Gods strength glorious in weaknesse? is it not rather in might? Can his power bee increased or diminished? is not his power perfect in it selfe? howy then can it be perfected in the weaknes of man, or of any other creature? it is true indeed, the strength of man is made perfect in might, for as the man is, so is his strength, as the two Kings of Midian said to Gideon, and that truly, *Judg. 8. 21.* And therefore *Iulius Caesar*, and *Alexander the Great* before him, wished for most valiant and puissant enemies to encounter with, that they might shew their warlike strength the more against their enemies power, and so make their victories the more glorious. But now contrarily the power of God is made perfect in weaknesse. How? not essentially, for his power is ever perfect in it selfe, but occasionally, because it is illustrated, and set forth in the weaknesse of the creature, and so made knowne unto men, as the

the Apostle speaks, *Rom. 9. 22.* As they that are truly patient, are alwayes patient, but their patience is then most conspicuous and illustrious when they are in their greatest sufferings. Well then, it is a familiar custome with God to accomplish his greatest workes by the weakest instruments, and the most contemptible meanes, nay many times by contraries, as anon you shall heare.

But for the further opening of this point which I observe upon the whole frame of my text, to wit, the conjuncture of Gods power and mans weaknesse, both together, at one and the same time in the same subject, and of the perfecting of the one in the other, you shall see it plainly in Gods owne children almost thorow the whole course of their lives.

When we are weake, then are we strong.

When we are poore, then are we rich.

When we are fooles, then are we wise.

When we are miserable, then are we happy.

When we are unknowne, then are we well knowne.

When we are despised, then are we honorable.

When

The second Sermon.

45

When we are simple, then are we prudent.

When we are humble, then doe we boast.

When we are besides our selves, then are we sober.

When we must please no man, then must we please all men.

When we must care for nothing, then must we provide all things.

When we have nothing, then doe wee possesse all things.

When we are here in earth, then are wee in heaven.

When we can doe nothing, then can we doe all things.

When we are sorrowfull, then do we rejoyce.

When we are mortified, then are we quickened.

When we are dead, then are we aliue.

When we would doe evill, then would we doe good.

When we lose our lives, then do we find them.

When we are sinners, then are we righteous.

These mixtures of power and infirmity are riddles and paradoxes indeed to flesh & bloud,

G

to

to nature and reason, and a naturall man cannot understand them, because they are spiritually discerned; but they are Evangelicall Axiomes, yea they are principles of Faith and Religion to us that are Christians, and they are verified in us without any contradiction at all, as you shall heare.

When wee are *weake* in body by reason of sicknesse, or any distresse, then are we *strong* in the Lord, and in the Spirit of his might unto all patience with joyfullnesse, *Eph. 6. 10. Colos. 1. 11.*

When we are *poore* in spirit, even in the inmost recesses of the soule to the acknowledgement of our owne unworthinesse and wickednesse, then are we *rich* in Faith, and then doe we make many rich in Christ, *Iam. 2. 5. 2 Cor. 6. 10.*

When wee are *fooles* in the opinion of the world, then are we wise in God unto salvation, *2 Tim. 3. 15.*

When we are *miserable* in enduring afflictions and reproaches, then are we *happy*, being thereby tried and made fit for heaven, *Rev. 2. 10.*

When we are *unknowne* to the world, then are we *well knowne* and approved of God and good men,

The second Sermon.

47

men, 1 Cor. 8. 3. Rom. 14. 18.

When we are *despised* of wantons and prophane persons, then are we pretious and *honorable* in Gods sight, *Esay* 43. 4. and before his holy Angells, who rejoyce at our repentance, *Luke* 15. 10. and also in the eyes of all upright and just men, *Psal.* 15. 4.

When we are *simple* concerning evill, then are we prudent and wise unto that which is good, *Rom.* 16. 19.

When we are *humble* in our selves before God and men, then doe we *boast* and *glory* in the crosse of our Lord Jesus Christ, *Gal.* 6. 14. and also in reproaches, in necessities, in persecutions, in distresses for Christs sake, in the tenth verse of this Chapter.

When we are *besides our selves* in any heavenly extasie or divine rapture, and contemplation of Gods goodnesse, mercy and love to us, which Saint Bernard calls *sanam & sanctam quandam insaniam*, a sound and an holy kinde of madnesse, which *Moses* and *Peter* and *Paul* had, then are we *sober* in our selves and towards men, 2 Cor. 5. 13.

When we must please no man by flattery or for

our own ends, then must *we please all men* in all things (that are good) for their edification, that they may be saved, *Rom. 15. 2. 1 Cor. 10. 33.*

VWhen we must be *carefull for nothing* inordinately and immoderately, and with distrust, then must we *provide all things*, honest in the sight of men, *2 Cor. 8. 21. 1 Tim. 5. 8.*

VWhen we *have nothing* of this worlds upon which we set our hearts and desires, then do we *possesse all things* in contentment, *2 Cor. 6. 10.*

VWhen we are here in *earth* in our persons, then are we in *heaven* in our conversation, *Phil. 3. 20.*

VWhen we can *doe nothing* of our selves, then can wee *doe all things* through Christ that strengtheneth us, *Phil. 4. 13.* what, all things indeed that can be done? No, but all things necessary and fit for us to doe.

VWhen we are *sorrowfull* for our distresses, then doe we *rejoyce* in the Lord, *2 Cor. 6. 10. Phil. 4. 4.* that is in his protection, in his favour, in his promises, and in his service; yea when ye are *sorrowfull* for our finnes, then doe we rejoyce in our repentance, *2 Cor. 7. 10.*

VWhen we are *mortified in the flesh*, then are
we

The second Sermon.

49

we quickned in our mortall bodies by the Spirit,
Rom. 8. 11. 13.

VWhen we are dead unto sinnes, then doe wee
live unto righteousness, *1 Pet. 2. 24.*

VWhen we would doe evil by the suggestion of
the old man, then would we doe good by the mo-
tions of the new man, *Rom 7. 19.*

VWhen we lose our lives for Christs sake and
the Gospels here in this world, then doe we save
them in the world to come, *Marke 9. 35.*

VWhen we are sinners in our selves, then are we
righteous before God in Christ, being justified
freely by his grace, *Rom. 3. 24.* and having the
righteousnesse of Christ imputed to us, *Rom. 4. 5.*
8. And so having taken a generall view of the
Text, I come to a particular survey thereof, *My
power is made perfect in weaknesse.*

The power of God is one and the same in it
selfe, but it is diverse to us, in respect of the seve-
rall objects, and matters wherein it doth ope-
rate; and in this sense, I finde three kinds of
the power of God in the Scriptures, and but
three

First, there is *virtus brachii* the power of

G 3

Gods

Gods arme, vvhereof vve read in the 20. *Psalme*, and the 6. verse, in the 51. of *Esay*, and the 9. and in the 27. of *Ieremy*, and the 5. and everywhere almost in the Scriptures.

Secondly, there is *virtus gratie*, the power of Gods grace, which Saint *Paul* calls in the verse next after my text, the power of Christ: of which we reade everywhere almost in the Epistles of the Apostles.

Thirdly, there is *virtus glorie*, the power of Gods glory, or his glorious power, 2 *Thess.* 1. 9. which shall be shewed in the world to come.

But the weaknesse of the creature, especially of man, is manitold, yea of infinite variety, but I may reduce all unto these three severall heads or sorts; *the weaknesse of nature*, the weaknesse of sufferings now, and the *weaknesse of corruption*, of consumption, and as it were of annihilation after death.

Now under these three kindes of power exercised by God; and under these three heads of weaknesse appearing in man, I will comprise all my ensuing meditations upon this text. And I will shew first, that the power of Gods arme is made perfect in the weaknesse of the creature in generall,

all, but particularly of mans nature. Secondly, that the power of Gods grace is made perfect in the weaknesse of mans sufferings here in this life. Thirdly, that the power of Gods glory is made perfect in the weaknesse of corruption, consumption, and annihilation, by the resurrection of the body out of the dust of the earth, unto life eternall. I begin with the first.

The power of Gods arme is made perfect in the weaknesse of the creature in generall, and particularly of mans nature.

Virtus mea, &c. My power is made perfect in weaknesse.

God made man (the master-piece of all his Creation) not of any precious stone, nor of gold, or silver ore, nor of brasse, or any other metall, nor of a rocke, nor of oake, or any other tree, nor of any fruit or flower, but of vile and dull earth, yea *ex pulvere terræ*, of the very dust of the earth, *Gen. 2. 7.* the basest and barrenest part of the earth. Why so? to shew his power the more in mans weaknesse, and to teach us not to glory, or to put any confidence in dust.

What miraculous things did God worke by *Moses* rod, a plaine sticke, a Shepherds staffe, vvhich

which hee carried in his hand in the wilderness to rule his sheep with, which *Moses* afterward called *virgam Dei*, the rod of God, *Exod. 4. 20.* and all this was to shew the power of Gods hand in the weaknesse of a small contemptible piece of Wood.

When the walls of the City of Jericho fell downe flat onely with the blast of the trumpets of Rams hornes, and with the shout of the people, *Ios. 6. 20.* Was not the power of Gods arme shewed in weaknesse?

It had been an easie matter for *Samson* alone in his great strength quickly to have killed many thousands with a sword in his hand; but when hee slew a thousand men onely with the jaw bone of an Asse, which he found by chance, and all before he cast it away out of his hand, *Iudg. 13. 15.* Then God shewed indeed the strength of his owne arme in weaknesse.

When *Elias* with his mantle divided the waters of Jordan hither and thither, and made a dry vvalke for himselfe and his servant to passe thorow the River, *2 King 2. 8.* and when the bones of *Elizeus* raised a dead man unto life againe, *2 King. 13. 21.* (vvhose corpse vvvas cast in hast into the

the Sepulchre of the Prophet) and that as soone as ever the dead body did but touch the dead Prophets bones, did not God manifest the *power* of his *hand* in the weaknesse of those things?

God made young *Daniel* and his three companions fairer and fatter in flesh, vvith nothing but pulse and water, then all the children of their sort were with the daily provision of the Kings meat and of his wine, *Dan.* 1. 15.

The New Testament affords as many demonstrations of this maxime as the Old, how that God hath perfected the *power* of his *Arme* in poore inconsiderable and contemptible things: by the touch only of the hem of Christs garment, all diseases were perfectly cured, *Matth.* 14. 36. nay with handkerchers that were brought from Saint *Pauls* body, not onely diseases, but evill spirits departed from men, *Acts* 19. 12. nay with the very shadow of *Peter* passing through the streets of Jerusalem, sicke folke were healed, *Acts* 5. 15. Nay more, God hath shewed the power of his hand in the weaknesse not onely of contemptible, but also of contrary things; for Christ opened the eyes of one that was borne blinde with clay and spittle, *Iohn* 9. 6. 11. enough



to have put out his eyes if he could have seene well before, *nam lutum & sputum quid ad oculum*, saith Saint *Austine*.

And here by the way I cannot but observe how the Papists abuse and dishonour this power of Gods hand, by transferring the honour due to God, unto the weaknesse of the creature, by their grosse superstition and idolatry, in the veneration and worship of reliques; and unto their superstition in practice, they adde error in doctrine: for they teach that there is an inherent vertue in those things wherein God once shewed the power of his hand, whereas indeed there is none at all, no more then there is in a course canvasse bag, after the gold is all powred out. And unto their error they adde imposture, for they deceive people with counterfeit reliques: and unto their imposture they adde filthy lucre, for the great *Demetrius* of Rome, and his craftsmen make great gaine by their reliques.

And unto their cursed gaine they adde their temptations of Gods power, by their superstitious addresses unto their reliques, expecting miracles,

The second Sermon.

55

racles, and cures, and helps from them. But I leave them with their reliques, and proceed to shew you how God hath not onely perfected the power of his arme in the weaknesse of the creatures below man, but also and especially in the weaknesse of man himselfe.

Who would ever have thought that *Moses*, an infant, exposed to destruction in an arke of bulrushes, should afterwards have beene the deliverer of all Gods people? Who would ever have imagined that *Ioseph* being sold for a bond-slave to strange Merchants, should afterwards have beene Lord over all *Ægypt*? VVho would ever have believed that *David*, the youngest of his fathers sonnes, of whom little or no account at all was made, and therefore his father brought him not with the rest of his brethren to the sacrifice, but left him in the field with his sheep: I say, who would ever have beleevved that hee should have beene called immediately from following the Ewes great with young, and have beene anointed King over *Israel*, and have changed his shepherds crooke for a royall Scepter? but this was the Lords doing, and it is marvellous in our eyes. And we have seene by experience, that God

hath raised up meane mens sons to be very great instruments of his glory, both in Church and Commonwealth, according to the saying of *David*, God raiseth the poore out of the dust, and the needy out of the dunghill, that hee may set him with Princes, even with the Princes of his people, *Psal.* 113.7.8.

But the power of Gods arme was then made perfect indeed, in the weaknesse of man, beyond all admiration, in the resurrection of our blessed Saviour from the dead.

Cum factor mundi factus est in mundo, when he that made the world was made in the world, when the Potter was made of his owne clay, when he that is immense was shut up in the Virgins wombe, when the ancient of dayes was not a day old, when eternity beganne in time, when the Word was made Flesh, an infant and could not speake; when the incarnate God, God and Man in one person, did hunger and thirst, and was weary, and slept, and wept, and was sorrowfull, and suffered paines, and was crucified and dyed, and was buried; then was he *Deus verè absconditus*, a hidden God indeed,

as the Prophet speakes, *Esay* 45. 15. then was the power of his arme hidden in the weaknesse of man.

But when he rose againe from the dead, then was he declared to be the Sonne of God with power, *Rom.* 1. 4. then was the power of his arme made perfect, manifested and openly shewed in the weakenesse of flesh.

When Christ was dead and laid in his grave, and the stone was sealed, *ne mors exire aut vita intrare possit*, as *Chrysologus* ironically speakes of the chiefe Priests and Pharisees, least death should chance to steal out, or life happen to creep in, the Divells thought all was cock sure, they did even laugh to themselves, and dance as it were upon the Sepulchre for joy, singing their *emvixia* and triumphant songs, surely he is now so low, that he can never rise againe; then, even then did he rise againe from the dead, and perfect the power of his arme in the greatest weaknesse of humane nature. *Gemina virtus & revixit, & prae-dixit*, saith *Chrysologus*: here was a double power, he did not onely rise from the dead, but he foretold that he would rise.

It was a great power for a living man to raise a dead body to life againe, as *Peter* did *Dorcas*, *Acts* 9. but it was a greater power for a dead body to raise up a dead body to life, as the bones of the dead Prophet *Elisha* the dead man that was cast in haste, and by chance into his grave, *2 Kings* 13. 7. but it was the greatest power of all for a dead man to raise up himselfe unto life againe, and so did *Christ*, and so did never any but *Christ*, neither shall any ever doe it againe; he onely had power to lay downe his life, and he onely had power to take it up againe, *Iohn* 10. and he rose againe from the dead, *nunquam moriturus* never to dye any more, death hath no more dominion over him; so then I may truly say with Saint *Austine*, *Non habuit divinitas quò se demitteret humiliùs neque habuit humanitas quò se attolleret altiùs*, the Godhead could not possibly descend any lower then to take the weake nature of man, and the manhood could not possibly ascend any higher, then to be united personally unto the Sonne of God.

And so I come to the power of Gods Grace which is made perfect in the weaknesse of
mans

The second Sermon.

59

mans sufferings here in this life, which is my second point.

Which that you may the better understand, I will shew you how the power of Gods grace is made perfect in the weaknesse of mankinde, and of the weakeſt of mankinde, and in the greatest sufferings that the weake nature of man can beare; I will touch upon all the severall kindes of weaknesse vvherein the power of Gods grace is made perfect.

And first this power of Gods Grace is perfected in the weaknesse of mankinde; no creature under heaven is capable of Gods Grace but only man; men made of flesh and bloud, made of dust and slime, sinfull men have this treasure of Gods Grace in *vasis testaceis* in earthen yessells, that the excellency of the power may be of God and not of men, 2 Cor. 4. 7. We are *cophinis seminis celestis*, the baskets vvherein the seed of Gods word is put vvhich is able to save our soules, vve are the cabinets vvherein the pretious jewells of the blessed Spirit of God are kept; and what singular lights of Grace hath God made many men in the knowledge of his sacred Word in
vworkes

workes of piety and charity, and in holinesse of life.

2. This power of Gods Grace is made perfect in the weaknesse of young children, for unto many of them God gave wisdom before years, and grace before discretion, and the Spirit of God before the understanding of a man: *Daniel* a young youth inspired by God, convinced and condemned to death, the two lust-breathing Elders for their false witness against chaste *Susanna*; and *Samuel* a younger then he, in his little coat ministred before the Lord, being girded with a linnen Ephod, unto whom the Lord revealed himselfe in a vision, and told the young childe what he meant to doe against old *Ely* the Priest, for the iniquity of his house; but children younger then these, cried in the Temple when Christ came into it, *Hosanna* to the sonne of *David*; which when the chiefe Priests and Scribes heard and saw, they said unto Christ in a mocking manner, hearest thou what these say, and *Jesus* replied unto them, yea, have ye never read, out of the mouthes of babes and sucklings thou hast perfected praise? *Matth.* 21. 15. 16. which words cannot be meant of babes and suck-

The second Sermon.

61

sucklings in Christ as many Divines would have them, for it is no wonder that they being of yeares doe praise God, but they are to be understood of babes and sucklings in nature, as Calvin rightly expounds, and so they agree very well with Christs answer to the mocking Priests and Scribes, as if he should have said, it is no wonder, that little children that can speake and goe up and downe doe praise God, when as out of the mouthes of babes and sucklings who cannot goe nor speake, God hath perfected his praise; but when and how this was so, I can better beleieve then understand, and more easily admire then expresse.

Thirdly, the power of Gods Grace is made perfect in the weaknesse of the weaker sex of mankinde; you shall finde in the Old Testament as many holy women as men, and in the New Testament as many women beleevers, as men; and in the Church Calenders as many women Saints and Martyrs as men, who shall be renowned in the Church for their faith, holinesse and other Christian vertues as long as the Gospell shall be preached in the world; and

Christ

Christ appeared first after his resurrection unto women, and by them declared his resurrection unto men, & *dum Apostoli dubitant, femine credunt*, saith Saint Ierome: and while the Apostles were incredulous, the women beleaved: thus, hath God shewed the strength of his Grace in their infirmity, and the power of his Spirit in the weaknesse of their nature, that they should glory not in themselves, but in the grace of God, and in his mercy and goodnesse.

Fourthly, the power of Gods Grace is made perfect in the weaknesse of the lowest condition of men, in the weaknesse of ignorance, basenesse and poverty; there are three things which the world admires, Wisdom, Power & Riches; all which God neglected in the calling of men to the Gospell of Christ in the infancy thereof; for not many wisemen after the flesh, not many mighty, not many noble, were called at the first; but God chose the foolish things of the world to confound the vwise, and God chose the weak things of the world to confound the mighty, and base things of the world, and things which are despised, did God chuse; and things vvhich
vvere

were not, to bring to nought things that were,
that no flesh should glory in his presence. 1 Cor. 1.

Deus ab infirmioribus incipit; and therefore
Christ chose to be his Apostles, no disputing Lo-
gicians, no witty Poets, no eloquent Orators, no
subtle Mathamaticians, no deep Philosophers,
no wise States-man, no mighty Princes, but
poore simple, and unlearned fishermen, and by
them he drew whole nations of men into the net
of the Church: *scientia piscatorum stultam fecit
scientiam Philosophorum*, saith Saint Ambrose; the
preaching of Christ crucified, not by great scho-
lars, but by ignorant men, not with wit and elo-
quence, but with simplenesse and plainnesse,
not pleasing to flesh and bloud, but contrary, to
nature and reason; and therby to perswade Ora-
tors, and Phiosophers, and the mighty men of
the world, yea the very enemies and persecutors
of Christian Religion, in the height of all their
menacies, and most cruell torments, to beleive
and to imbrace the Gospell of Christ, and in so
short a time too, declared plainly to all the world,
that the power of Gods grace was made perfect
in the weaknesse of ignoance, basenesse and po-
verty:

verty: And all this was done thus, that the conversion of the world unto Christ, might not be ascribed to the wisdom of man, but to the power of Gods grace. But there are those now, who misunderstanding this text, and other Scriptures of the like nature, affirme, that as simple and ignorant men did heretofore without any learning or premeditation at all, preach and expound the mysteries of God, by the power of Gods Spirit, so simple and ignorant men may do the like now; and why? because the power of Gods Spirit is the same still that it was, and bloweth where it listeth, and therefore may be perfected as well in their weaknesse now, as it was in the weaknesse of others in former times; but this is no good plea, and therefore they that put the spirit to this now deceive themselves, and tempt the power of Gods blessed Spirit; for there is a great deal of difference in the times: God gave the gifts of illumination, and of knowledge to simple and ignorant men by inspiration extraordinarily and miraculously, in the infancy of the Gospel, and it was fit for those times for the reason before mentioned; but now in a settled Church such miracles are ceased, and God gives

gives divine knowledge and understanding unto men by labour, industry and study, but God doth still make perfect the power of his grace in the weaknesse of simple and unlearned, by bestowing upon them the spirit of regeneration and sanctification, and therefore the most simple and illiterate man alive, may beleeve as well, and as much, as the greatest Clerk in the world: and he that weareth the linnen frock may be as holy as he that is brought up in scarlet, & feedeth delicately; and the mayd servant that is behind the mill, yea the beggar that imbraceth the dunghill, may bee as rich in faith and in grace, as he that sitteth in a throne of glory.

Fifthly, the power of Gods grace is made perfect in the weakenesse of temptations: And (to apply the medicine to the malady) this was the Apostles case; God suffers his children to come many times in their temptations *ad ripam*, unto the very brinke of dispaire, and perdition, and then the power of his grace helps them; for God is faithfull and will not suffer us to bee tempted above our ability; but when the temptation is at the highest, then he will make a way for us to

escape. 1 Cor. 10. God permits Satan to tempt us, and his temptations are the soarest of all; but he will not suffer him to overcome us, *latrare potest, mordre non potest*, saith Saint Augustine : Hee thinkes by his temptations to breake us, and to take us, and hold us captive at his will; but indeed hee takes himselfe in his owne Gins : The more weight is laid upon an Arch, the stronger it is; and the winds which shake the trees, makes them faster at the rootes; Satans temptations like bellowes, blow and kindle that holy fire that is within our breasts, even the power of Gods grace : let us not then be afraid of temptations: For *qui hortatur ut pugnemus, adjuvat aut vincamus*, saith Saint Ambrose : He that encourageth us to incounter with temptations, doth and will helpe us by his grace to overcome them : *Et habebimus victoriam in eo que nunquam victus est*, and we shall be more then conquerours through him who for our sakes was tempted and overcome, that we in him might overcome also when we are tempted : The arrowes which are often shot against a rock, are so blunted that afterwards they can do little or no harme at all; now Christ hath so blunted all the arrowes and darts of Satans

The second Sermon.

67

tans temptations, by his resistance, that though they hit us, yet they cannot hurt us.

Sixthly, the power of Gods grace is made perfect in the weaknesse of our humiliation for our sinnes : when a man is ashamed to lift up so much as his eies to heaven ; when a man humbles himselfe and afflicts his soule with weeping and mourning for his sinnes ; when a man denies himselfe and believes in his heart, and confesseth that he is the greatest sinner in the world ; when a man judgeth himselfe not onely unworthy of the least of all Gods mercies, but also most worthy of all the paines and torments in hell for offending God ; when a man loathes himselfe in his owne sight, for the sinnes which he hath committed ; when a man abhorres himselfe and repents in dust and ashes : Yea, when a man brings himselfe downe so low, that the shadow of death rests upon his eye lids, and his speech whispers out of the dust, as it is *Esay* 29. 4. then doth the power of Gods grace begin to be made perfect in him ; then doth God come nigh to him to dwell with him, and to save him, for he that is on high will dwell with him

him that is of an humble and contrite spirit, to re-
 vive the spirit of the humble, and to revive the
 spirit of the contrite, to heale his sin-broken
 heart, and to bind up his wounds of sorrow:
Esay 57. 18. Psal. 143. 3. And then what con-
 solation in Christ, what peace of conscience,
 what joy in the holy Ghost doth the power of
 Gods grace presently produce in his soule?
 which none can understand but hee that feelles,
 and none can feele but the child of God, the
 truly penitent sinner; *Peccator de peccato dolet,*
& de dolore gaudet, saith Saint *Augustine*, the peni-
 tent sinner sorroweth for his sinnes, and rejoy-
 ceth in his repentance; *unam fudi lacrimam, unam*
inveni consolationem, I shed one teare for my sinnes,
 and I found thereupon one comfort; *decem fudi*
lacrymas, decem inveni consolationes, I shed ten
 teares for my sinnes, I found as many comforts
 for the same; *& quantumcunq; fuit pondus lacryma-*
rum, tantus fuit numerus consolationum, and as the
 weight of my teares increased for my sinnes, so
 the number of Gods comforts increased in my
 soule according to the saying of the Psalmist,
 In the multitude of the sorrowes (even of the
 sorrowes for my sinnes) which I had in my
 heart,

heart thy comforts have rejoyced my soule;
Psal. 94. 19.

Lastly, the power of Gods grace is made perfect in the weaknesse of sicknesse, and of all manner of sufferings unto which the weake nature of man is subject; And first in the weaknesse of sicknesse. When *Iacob* was sicke in his bed unto death, and ready to give up the Ghost, and when his eyes were dimme with age, that hee could not see, yet then did hee foresee, and foretell what should befall the twelve tribes of *Israel* in the last daies; what high and mysterious prophecies did he then deliver in the severall blessings of his twelve Sons, and with what strength of words, you may reade in the 29. of *Genesis*.

When *Iob* was smitten with sore boyls from the sole of his foot to the crown of his head; when he sate down among the ashes, and scraped himselfe with a postheard; when his skin was black and broken, and his bones were burnt with heate, when he could not swallow his spittle, and when he took his flesh in his teeth, when the poisoned arrowes of the Almighty dranke up his spirits, and his reines were cleft asunder; when his breath was strange to his owne servants, nay

to his owne wife when his sighes were the musick to his meate, and his rorings were powred out like water; then behold the power of Gods Grace was perfected indeed in weaknesse; then *ecce Margarita in sterquilinio*, behold what inestimable pearles were found upon the muck-hill, what an eloquent and divine Preacher Iob was upon the dunghill, what celestiaall sermons did he then make of Gods power, of his providence and of his Iustice? of mans misery, the shortnesse of this life, and the resurrection after death; all as full of sweet and heavenly consolation, as his body was then of loathsome sores.

Anima morbo affecta Deo propinqua; What Angelicall meditations, what divine raptures, what heavenly ejaculations, what strong consolation, what powerfull exhortations, what ~~anagorai~~ ^{anagorai} or full assurance of faith, what victories over temptations, what swanlike songs, what longings to be dissolved and to bee with Christ, what imbracements of death have many heart-sick and dying Christians shewed upon their beds of languishing, by the power of Gods grace even to the admiration of the standers by, according to
the

the saying of *David*, *Psal.* 138. 3. In the day when I cried unto the Lord he indued my soule with much strength; with what strength? but onely with the strength of grace in his soule. But questionlesse many of you that heare mee here this day have both seene these powers of Grace in them whom God hath brought low by sicknesse, and also have felt the like in your own soules when the hand of God hath beene upon you, and therefore I need not presse this point any further.

And this power of Gods Grace is not onely made perfect in the weakenesse of sicknesse, but also in the weakenesse of the greatest sufferings of man.

When my Father and my Mother forsake me, then the Lord will take me up, saith *David*; *Psal.* 27. 10. that is, when the neerest and dearest friends that we have in this world either wil not or cannot come to helpe us, when there is no man to comfort us, then doth the power of Gods Grace begin to shew it selfe in us; no distance of place, no close prison, no disconsolate dun-
K 2 geon,

geon, no Guard, no lockes, no iron gates can keepe the power of the blessed Spirit of God, the Comforter from us, but he will come in to us wheresoever we are; as he did unto *Ionas* in the belly of the Whale.

And if God shew the power of his Grace in the weaknesse of men when they suffer for their sinnes, how much more will he shew the same, when they suffer innocently and without cause; but above all when they suffer for Gods cause, and for the Gospells sake, as the Martyrs did, who went to their deaths, as unto a banquet; who when they heard the noise of whips and other instruments of cruelty prepared for them, thought they heard sweet and heavenly musicke founding in their eares, who kissed and imbraoed the stakes, whereat they were burnt, playing with the flames and trying the power thereof beforehand; as that blessed Protestant Martyr Archbishop *Cranmer* did, who burned his recanting hand in the fire, before his soule ascended towards heaven in the flames; who laughed bloud-thirsty Tyrants to scorne even to their faces, despising their cruelties,

ties, while they were more wearied in devising new exquisite torments; and practising strange kinds of deaths upon the Martyrs, then the Martyrs were in induring them; yea while the tormentors were more vexed at the patience, comfort, courage, faith, and joy of the Martyrs, then the Martyrs were with their tortures. And what was the reason of all this? why because the power of Gods Grace was made perfect in their weaknesse; *Et vilis est omnis pena ubi virtus Dei est, & gloria celestis expectatio*; and all kinds of torments, and of deaths are despised and contemned, where the power of Gods Spirit is, and the expectation of heavenly glory. And here I pray see the difference, betweene the sufferings of Christ, and the sufferings of the Martyrs of Christ; when Christ suffered, his soule was heavy unto death; *Deus subtraxit protectionem sed non dissolvit unionem*, God did not dissolve the union of the divine and humane nature, but only withdrew his protection, so that hee cried out upon the Crosse, My God, my God, why hast thou forsaken me; which was not *vox desperantis* the voice of one despairing, for he called him his God twice together, but *vox admirantis* is the voice

of one admiring that God his Father should withhold all the sweet influences of his heavenly assistance from him in his greatest extremity; no helpe, no ayd, no succour, no comfort at all then from heaven; but the humane nature of Christ was then left naked to it selfe: there was none to comfort me, said *David*, in the person of Christ, *Psal.* 69. 21. none at all, neither man nor God, neither creature nor Creator, but Christ as man, was left alone to himselfe, and all this was done that our Saviour might fully satisfy the justice of God for our sins. But contrarily now, the Martyrs of Christ went joyfully to their deathes, because as their torments increased upon them, so the power of Gods grace increased in them; and the more their sufferings did abound the more did Gods comforts superabound in them. But if Almighty God had drawne the beames of his gracious assistance from them, but a little while, yea if God had but turned away his face from them, but a moment, they would not only have been troubled, as the Psalmist speaketh, but they would have trembled, and their knees would have smitten one against another, at the sight of an officers hal-
bart,

bart, and at the apprehension of death they would have sunke downe presently into the very gulfe of despaire.

And so I come to the third consideration of this power, which is the power of Gods glory; and this glorious power of God is made perfect in the weaknes of corruption, consumption, and as it were annihilation of bodies by the renovation of the creatures generally; for the creature it selfe shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God, *Rom 8. 21.* but especially the glorious resurrection of our bodies at the last day according to the working of Gods power, whereby he is able to subdue all things to himselfe, *Phil. 3.* And in this weak, base, and ignominious condition of our bodies after death shall the power of Gods glory be made perfect; yea though our bodies make such a strange and long Pilgrimage thorow corruption unto nothing, as *S. Cyrill* speakes of; though they bee devoured of fishes, and those fishes be eaten up of men, and those men be turned into dust, and that dust be scattered by the foure winds, yet God can picke
up

up all our parts againe, and give every one his owne body : *redhibentibus ea ignibus, & undis & alvis ferarum & lactibus piscium & ipsorum. temporum propria gula*, as *Tertullian* speakes : the fire, the sea, the bellies of wild beasts, the guts of fishes, and times all-devouring throate it selfe shall yield up their dead againe : And doe not aske how this can be done ; for this ^{to vñs, bow}, in the workes of God is an argument of incredulity, as *Iustine Martyr* speakes ; *considera authorem, & tolle dubitationem*, saith *S. Austine*, consider the glorious power of God, and this takes away all doubting.

And this glorious power of God shall be so perfected in the ignominious weake and base estate of the body after death, that it shall raise up the same numericall and individuall bodies unto life againe according to the Scriptures. I mervaile then that *Durand* the Schoolman upon the 4. of the sentences, the 43. and 44. distinctions should deny this numerical identity of the body in the resurrection with this bold and peremptory conclusion, *salva reverentia omnipotentia divinæ dico hoc fieri non posse* ; with reverence be it spoken

spoken to Gods omnipotency, this cannot bee done, sayth hee; wherein hee shewed not onely heresie, but also blasphemy, and for both he is condemned by the Schooles, yea by the word of God: for all those pronounes in the 19. Chap. of Iob and the 26. and 27. verses, *ego, ipse & non alius ut mea*, are pronounes of numerical identity; although the wormes destroy this body yet in *my* flesh I shall see God, whom I shall see for *my* selfe, and these mine eyes shall behold him, and not another. Againe Christ shall ~~resurrection~~ change our vile bodies saith the Apostle, Phil. 3. now a change is not in the substance, but in the qualities; ~~non alius ut meus~~, saith *Amphilochius*, the body at the resurrection shall be the same still for substance, but not the same for qualities; *nam gloria est, non tollere, sed extollere, non interficere sed perfectere naturam*, saith *Gerson*: this power of glory shall not destroy, but perfect nature in the resurrection; *alius ero, non aliud*, saith *Tertulian*, I shall be another manner of man then, but not another thing, and Christ shall make our vile bodies like unto his glorious body, ~~non alius ut meus~~, saith *Theodore*, like in the quality of glory, but not equall in the quantity of Glory.

L

More.

Moreover that is called a resurrection indeed, *ubi resurgit quod cecidit*, saith St. Ierome, where that very numericall body doth rise againe unto life which died, as Christ did, and his resurrection is the pattern of ours. And Tertullian gives the reason hereof, *ut integrū fiat hominis iudicium*, that the same flesh which hath been a companion with the soule in vertue or vice, in holinesse or wickednesse in this world, may be a companion with the soule either in blisse or in paine in the world to come, otherwise one body should sinne, and other body should be tormented, one body should shed its blood for Christ, and another body should be glorified with Christ.

But after what manner shall this glorious power of God be made perfect in the weaknesse of our vile bodies? Why in the foure celestiall qualities of a glorified body, impassibility, clarity, agility and spirituality, which Tertullian calls *indumenta Angelica*, Angelicall vestures, and Rufinus, *prerogativae carnis*, the prerogatives of the flesh, and the Schoolemen, *dotēs corporis gloriosi*, the indowments of a glorified body: All, which foure Saint Paul sets

sets downe particularly, 1 Cor. 15. It is sown in corruption, it is raised in incorruption, there is the impassibility of a glorified body, nothing can hurt it, it can suffer nothing: it is sowne in dishonour, it is raised in honour; there is the clarity of a glorified body shining as bright as the Sunne in his strength; it is sowne in weaknesse, it is raised in power, there is the agility of a glorified body, as swift as the minde, for where the soule would have the body to be, there shall the body presently be; it is sown a naturall body, it is raised a spirituall body; there is the spirituality of a glorified body, not that it shall be changed into a Spirit, but that it shall be conformed to the Spirit, it shall need no food or sleep to refresh it; *sed quasi in Angelicum habitum commutabitur*, as *Tertullian* speaks, but it shall be as it were changed into an Angelicall state and condition in all things.

Now upon this glorious power of God we build our faith and the hope of our resurrection out of the weaknesse of corruption unto life eternall: *Sepulchrum est uterus resurrectionis*, the grave is the wombe of the resurrection;

on; Can a man goe into his mothers wombe
and be borne againe, said *Nicodemus*? Yes that
he may, for he shall goe into the wombe of
the earth, the mother of us all, and be borne a-
gain immortall at the last day: *Et quanto cor-
pora nostra nunc villiora tanto futura gloriosiora,*
and the more weake and vile our bodies are
now, the more glorious shall they be hereaf-
ter: And this dust of ours shall one day bee
pulvis glorificatus, glorified dust, and dust shall
arise never to returne to dust any more, Amen.

Errata.

PAge 2. in Tit. for first read first, pag. 10. line 21. *Eusebius*
um. p. 13. l. 3. *redundantia*. p. 17. l. 23. *finis*. *ibid.* l. 61.
p. 24. l. 1. *courtlike*. p. 25. l. 13. *copiam*. p. 27. l. 5. *com*.
p. 30. l. 15. *justification*. p. 31. l. 4. [sic] is omitted. p. 37. l. 11.
ironically. p. 62. l. 6. *subtle*. *ib.* *dehormatians*. *ibid.* l. 7. *Statu*
men. *ibid.* l. 17. *Philosophy*. *ibid.* l. 20. *minori*. p. 66. l. 95.
Ambrose. *ibid.* l. 13. q. 1. p. 71. l. 1. *only*.
the grave is the wombe of the reformed

FINIS

L

Fro

Whi
own h
bag, w
Rory
nises
Danc
rall C
and D
all
hau
Re

W

I

inbe
that
of
can
cor.
ava,
caie
crasf-
bge
shall
not.
in a
ord
ad
not
on
oil
ord
cor.
cor.
cor.
cor.
no
oil
cor.

22

The Copy of a
LETTER

WRITTEN *K. Preston*
From the Lo. Viscount of Gorman-
ston unto Sir *Phelim O Neal*.

Which Letter is all written by the Lord *Gormanston's* own hand, and was found in Sir *Phelim O Neal's* Cloak-bag, when on the 16 of June, 1642. the said Sir *Phelim, Rorymac Gwyre*, some of the *mac Mahonns*, the *mac Genises*, and *mac Cartan*, the *O Cahans*, *Coll Kittagh*, *mac Donells* sons, and the rest of the Rebels gathered from the severall Counties of *Tyrone, Antrim, Armagh, Down, Fermanagh* and *Donegall*. And also some out of the English Pale, being in all 6000. foot and 500 horse were defeated in battle by Sir *William Stewart*, and by Sir *Robert Stewart*, with part of their two Regiments, three hundred of Colonell *Gore's* Regiment, four Companies from the Derry, and Captain *Dudley Phillips* with his Troop of 60. horse, in all not exceeding 2000. foot, and 300. horse.

Whereunto is added Sir *Robert Stewarts* Letter to the Right Honourable Sir *John Borlase* Knight, one of the Lords Justices for the Government of the Kingdome of Ireland.

Imprinted first at *Dublin*, and now Reprinted at *London* for *Benjamin Allen* dwelling in Popes-head Alley.
July 15. 1642.

The Copy of a

LETTER

WRITTEN

From the Hon. Viceroy of Governor

General Sir Robert Peel

Which Letter was written by the
Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel



The Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel

The Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel

The Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel
to the Hon. Viceroy of Governor
General Sir Robert Peel

Lo: Viscount

GORMANSTON'S
LETTER TO
Sir Phelim O Neale.

Written by his own hand, and was found in Sir Phelim
O Neale's Cloak-bag on the 16 day of June, 1642.

Noble Sir,

IF I had received but the least notice or hope that you would have come to the meeting place, I had stayed longer to expect you, though I did not part thence, till such time as I feared to be benighted by the way, and shall be ready upon all occasions to wait on you. I am very sorry to hear of the Arrivall of more Enemies, We having already more then We can suppress, and do presume to offer to your Consideration what encouragement it will be to our disanimatd Enemies in those parts, and discouragement to Ours; if they shall overthrow your forces at the first encounter. Wherefore you will do well to meet them with as strong forces as you can, thereby to defeat them, which will make them the more fearfull thenceforth. I have conferr'd with your Brother whom I have acquainted with what I know, to whose relation I refer you.

Our forces here shall bee ready to assist you on the least notice, which may be done from hence, for all places

(4)
ces about Ardee are so consumed with fire, that there
can be no meat had for the Souldiers, for want whereof
they will doubtlesse disperse, they are so prompt there-
unto upon the least occasion. Thus praying God to
give us better successe then hitherto, I rest

Your assured loving Kinsman
and Servant,

Gormanston.

*Naught this 15. of
April, 1642.*

I can write you no News from about Dublin, but
that Ours have burned a street in the Suburbs, and have
good store of forces about the English Army that is
gone forth, I pray spare me some powder, for I protest
we haue not ten shots a peece.

Directed thus on the backside.

For his Noble and much respected Kinsman, Sir **Phel-**
im O Neale, Generall of the forces of Ulster. These

The Copy of a Letter

Written by

Sir Robert Stewart Knight :

And directed to the Right Honorable,

Sir John Borlase Knight,

One of the Lords Justices for the Government of the
Kingdom of Ireland.

Right Honorable, and my very good Lord,

I Presume I need not informe your Lordship of the
severall Encounters these Regiments have had with
the Rebells, how in a place of the greatest advan-
tage for the Rebells, of any in *Ulster*, after releif of
the Castles of *Donegall*, *Ballishanen* and *Castlerachan*,
and bringing off Sir *Ralph Gore*, his house being no place
of Strength, in our returne we were assaulted in the
middle of a wood growing upon steep Mountaines on
every side, at a very strait passe, by ueer two thousand
Rebells, our forces not exceeding much twelve hundred,
we forced the passage, and so beate them in their own
known choise ground, brought off all, after a skirmish
continued five houres, and made a safe retreat, with
little or no losse at all, having killed above a hundred of
the Rebells. I presume also that your Lordship hath
heard

heard of our marching to *O Caban's* Countrey, where with some Eighteen Hundred, my own, *Sir William Stewart*, and *Sir Ralph Gore's* Regiments, assisted with some foure Companies out of *Derry*, we did encounter two thousand foure hundred Rebels, beat them, killing two hundred, took nine or ten Colours, and took in the Castle of *Dungiven*, taking prisoner one of the chiefeft of the Sept of the *O Cabans*, relieved *Colrane*, and virtualled the two Castles *Limavaddy* and *Ballicastell*, yet defended by the Brittish, and so having killed some three hundred more, which we found in scattered Companies, by twenties and thirties at a place, called *Macgillegin*, we retired home with very little or no losse at all, as also how *Sir Phelim O Neale* with some foure thousand coming strong to assault us the 25. of Aprill, was beat, and put to flight by some two thousand of ours, having lost one hundred men, we were stopt from prosecuting the victory, and pursuing the Rebels, by reason of the boggs, impassable for our horses, Thus which now I could impart to your Lordship, is a like conflict which befell on the 16. day of this month of June, the Rebels being gathered from all quarters, chased by the English and Scots forces, from the severall Countiss of *Tyrone*, *Antrim*, *Armagh*, *Downe*, *Fernagh* and *Donegall*, under the Command of *Sir Phelim O Neale* himself, Colonell *a Caen*, lately arrived from Spain, after twenty yeers travels abroad, assisted by *Col Kestaphs* sons two Scots high-landers, with many high-landers more, making up in all six thousand foot, and five hundred horse, the former night having stood in arms at half a mile and lesse distance all the night, that morning about Sun-rising our Force being drawn up in

in number not exceeding much two thousand foot and three hundred horse: after we had sent out some commanded Mulquettiers, and horse, to view the Rebels more neere, who being drawn up very orderly, upon the approach of our Commanded men from a hill opposite to us, where they lay the night proceeding, and were then drawn up in two brigades, judging that our body should have fallen down, to have seconded them, came on with a furious and swift March, making a terrible outcry in their march according to their manner, but our men having received orders to retire to the body, if they were assaulted, did retire accordingly, and in retiring gave fire, the Rebels apprehending that retreat to be a flight, marcht straight close together in two brigades towards ours, which after we had perceived, having obtained our end, in drawing them towards that little hill, where we were situated, we began to march slowly, they still advancing, *Coll Kittaghs* sons (cryed up for their valour as invincible Champions) with there high-landers and some others assaulted my brigade fiercely, insomuch that they were not far from coming to push of pike, but seeing the resolution and constancy of our men, advancing still, and not loosing ground, galling them with continuall shot, finding their reare to shrink back first: and then to fly at last, after a quarter of an houres stand, they turned faces, and so did all that Brigade flie, with that which was opposite to *Sir William Stewart* seeing, did beare their Countrey-men Company, and so fled confusedly, their troops, (never so much as offering once to draw near, far lesse to charge) took the same course the foot took, we had the chase and execution of them for six or seven miles, killed as is thought five hundred,

took

rook some colours, and gain'd divers Armes and Drums, besides the dead, many we heare are dangerously, if not mortally wounded. This is now the second time that the titular Generall Sir *Phelim*, with his farre greater forces hath been beaten in the field by us, with an happy successe, which I pray the Lord of Hosts to continue to ours, and all other British forces in *Ireland*, that at last we may see our desire upon our Enemies, and the Crown of this Monarchy flourish upon our Kings head in peace.

Your Lordships most humble faithfull

and obedient Servant,

Culmore 21.

June, 1642.

Robert Stewart.

R. I. N. I. S.

I

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525

CONCERNING
THE
NEVV CHVRCH
DISCIPLINE.

AN EXCELLENT LETTER

Written by
M^r GEORGE CRANMER
to M^r R. H. *K*



oxford
Printed in the yeare

1642.



THE WORDS OF THE

learned Mr CAMDEN in his Annals
of Queene ELIZABETH Anno 42.
concerning this Author
Mr G. Cranmer.



*His Cranmer (whose
christen name was
George) was a Gen-
tleman of singular
hopcs, the eldest sonne
of Thomas Cran-
mer, sonne of Ed-
mund Cranmer the
Arch-bishops brother.*

*He spent a good part of his youth, in Corpus
Christi Colledge in Oxford, where he procee-
ded and continued Master of Arts of sixe yeares
standing*

standing before he removed: and then betook
himselfe to Secretary Davison. After whose
fall, he went in place of Secretary with Sir Hen-
ry Killegrew in his Embassage into France.
And after his death, he accompanied that worthy
and learned Gentleman Sir Edwin Sands, in
his travels into France, Germany, Italy and o-
ther parts, by the space of three yeares. And
after his returne, was sought after by the most
Noble Lord Mountjoy, with whom he went into
Ireland, where he remained, untill his unfortu-
nate death (in a Battell against the Rebels
neare Carlingford) cut off the great
hopes conceived of him.



CONCERNING

the new Church

Government.

WHat posterity is likely to judge of these matters concerning Church-discipline, wee may the better conjecture, if wee call to mind what our own age, within few yeares, upon better experience hath already judged concerning the same. It may be remembered that at first, the greatest part of the learned in the land were either eagerly affected, or favourably inclined that way. The Bookes then written for the most part favoured of the disciplinary stile: it sounded every where in pulpits, and in the common phrase of mens speech: the contrary part began to feare they had taken a wrong course,

A 3

many

many which impugned the discipline, yet so impugned it, not as not being the better forme of government, but as not so convenient for our State, in regard of dangerous innovations thereby likely to grow. One man alone there was, to speake of, (whom let no suspicion of flattery deprive of his deserved commendation;) Who, in the diffidence of the one part, and courage of the other, stood in the gap, and gave others respite to prepare themselves to their defence; which by the sudden eagernesse and violence of their adversaries had otherwise been prevented. Wherein God hath made good unto him his owne emprise, *Vincit qui patitur*, for what contumelious indignities he hath at their hands sustained, the world is witnesse; and what reward of honour above his adversaries God hath bestowed upon him, themselves (though nothing glad thereof) must needs confesse. Now of late yeares the heate of men towards the Discipline is greatly decaied: their iudgments begin to sway on the other side:

the

the learned haue weighed it and found it light: wise men conceiue some feare, lest it prove not only not the best kind of government, but the very bane and destruction of all government. The cause of this change in mens opinions may be drawen from the generall nature of error, disguised and clothed with the name of truth; which is mightily and violently to possesse men at first; but afterwards, the weaknesse thereof being by time discovered, to loose that reputation, which before it had gained. As by the outside of an house the Passers by are oftentimes deceived, till they see the conveniency of the roomes within: so by the very name of Discipline and Reformation men were drawen at first to cast a fancy towards it, but now they have not contented themselves only to passe by and behold a farre off the forefront of this reformed house; they have entred in, even at the speciall request of the Master workmen and chiefe Builders thereof: they have perused the roomes, the lights, the conveniences, they finde them not answerable

swerable to that report which was made of them, nor to that opinion which upon report they had conceived. So as now the Discipline which at first triumphed over all, being unmasked, beginneth to droope and hang downe her head.

This cause of change in opinion concerning the Discipline, is proper to the learned, or to such as by them have been instructed: another cause there is more open and more apparent to the view of all: namely, the course of practice which the Reformers have had with us from the beginning. The first degree was only some small difference about Cap and Surplesse, but not such as either bred division in the Church, or tended to the ruine of the government then established. This was peaceable; the next degree more stirring. Admonitions were directed to the Parliament in peremptory sort against our whole forme of Regiment: In defence of them volumes were published in English, in Latin: Yet this was no more than writing. Devices were set on foot to erect

erect the practice of the discipline without authority; yet herein some regard of modesty, some moderation was used. Behold, at length it brake forth into open outrage, first in writing by *Martin*: in whose kind of dealing these things may be observed. 1. That whereas T.C. and others his great Masters had alwaies before set out the discipline as a Queen, and as the daughter of God, he contrariwise to make her more acceptable to the people, brought her forth as a vice upon the stage. 2. Which conceit of his was grounded (as may be supposed) upon this rare policie, that seeing the Discipline was by writing refuted, in Parliament rejected, in secret corners hunted out and descried, it was imagined that by open railing (which to the vulgar is commonly most plausible) the state Ecclesiasticall might have been drawen into such contempt and hatred, as the overthrow thereof should have been most gratefull to all men, and in a manner desired of the common people. 3. It may be noted (and this I know my
B selfe

selfe to be true) how some of them, although they could not for shame approve so lewd an action, yet were content to lay hold on it to the advancement of their cause, acknowledging therein the secret judgements of God against the Bbs and hoping that some good might be wrought thereby for his Church, as indeed there was, though not according to their construction. For, 4. contrary to their expectation, that railing spirit did not only not further, but extreemly disgrace and prejudice their cause, when it was once perceived from how low degrees of contradiction at first, to what outrage of contumely and slander they were at length proceeded, and were also likely further to proceed.

A further degree of outrage was in fact. Certain Prophets did arise, who deeming it not possible that God should suffer that undone which they did so fiercely desire to have done, namely, that his holy Saints, the favourers and fathers of the Discipline should be enlarged, and delivered from persecution

secution; and seeing no meanes of deliv-
 rance ordinary, were faine to perswade
 themselves that *God* must needs raise some
 extraordinary meanes: and being perswa-
 ded of none so well as of themselves, they
 forthwith must needs be the instruments of
 this great worke. Hereupon they framed
 unto themselves an assured hope, that upon
 their preaching out of a pease-cart, all the
 multitude would have presently joyned un-
 to them, and in amazement of mind have
 asked them, *Viri fratres, quid agimus?*
 whereunto it is likely they would have re-
 turned an answer farre unlike to that of *S.*
Peter, such and such are men unworthy to
 govern, pluck them down; such and such
 are the deare children of *God*, let them be
 advanced. Of two of these men it is meet to
 speake with all commiseration, yet so that
 others by their example may receive instru-
 ction, and withall some light may appeare
 what stirring affections the Discipline is
 like to inspire, if it light upon apt and prepa-
 red minds. Now if any man doubt of what

society they were, or if the reformers dis-
 claime them, pretending that by them they
 were condemned, let these points be consi-
 dered. 1. *Whose associats were they before
 their entring into this frantick passion? Whose
 Sermons did they frequent? Whom did they ad-
 mire?* 2. Even when they were entring in-
 to it, *Whose advise did they require?* and when
 they were in, *whose approbation? Whom adver-
 tised they of their purpose? Whose assistance by
 prayers did they request?* But wee deale in-
 juriously with them to lay this to their
 charge: for they reprov'd and condemned
 it. How? did they disclose it to the Magi-
 strate, that it might be suppress'd? or were
 they rather content to stand aloofe and see
 the end of it, and loath to quench the spirit?
 No doubt these mad practitioners were of
 their society, with whom before, and in the
 practise of their madnesse they had most af-
 finity. Hereof read Doct. *Bancrofts* book.

A third inducement may be to dislike of
 the Discipline, if we consider not only how
 farre the reformers themselves have procee-
 ded,

ded, but what others upon their foundations have built. Here come the *Brownists* in the first ranke, their lineall descendants, who have seised upon a number of strange opinions, whereof although their Ancestors the reformers were never actually possessed, yet by right and interest from them derived, the *Brownists* and *Barrowists* hath taken possession of them. For if the positions of the Reformers be true, I cannot see how the maine and generall conclusions of *Brownisme* should be false. For upon these two points, as I conceive they stand, 1. *That because we have no Church, they are to sever themselves from us:* 2. *That without Civill authority they are to erect a Church of their owne.* And if the former of these be true, the latter, I suppose will follow. For if above all things men be to regard their salvation, and if out of the Church there be no salvation; it followeth, that if we have no Church, we have no meanes of salvation, and therefore separation from us, in that respect, both lawfull and necessary: as also that men so separated

from the false and counterfeited Church, are to associate themselves unto some Church; not to ours, to the Popish much lesse: therefore to one of their owne making. Now the ground of all these inferences being this, that in our Church there is no means of salvation, is out of the Reformers Principles most clearely to be proved. For wheresoever any matter of faith unto salvation necessary is denied, there can be no meanes of salvation: but in the Church of *England*, the Discipline, by them accounted a matter of Faith, and necessary to salvation, is not only denied, but impugned, and the professors thereof oppressed: *Ergo*. Again, (but this reason perhaps is weak.) Every true Church of Christ acknowledgeth the whole Gospel of Christ: the discipline, in their opinion, is a part of the Gospel, and yet by our Church resisted, *Ergo*. Again, The Discipline is essentially united to the Church: by which terme, *essentially*, they must meane either an essentiall part, or an essentiall property. Both which waies it must needs be, that

that where that essentiall Discipline is not, neither is there any Church. If therefore between them and the *Brownists* there should be appointed a solemne Disputation, whereof with us they have been oftentimes so earnest Challengers: it doth not yet appeare what other answer they could possibly frame to these and the like Arguments, wherewith they might be pressed, but fairely to deny the conclusion, (for all the premises are their own) or rather ingeniously to reverse their own principles before laid, whereon so foule absurdities have been so firmly built. What further proofes you can bring out of their high words, magnifying the Discipline, I leave to your better remembrance: but above all points, I am desirous this one should be strongly inforced against them, because it wringeth them most of all, and is of all others (for ought I see) the most unanswerable. You may notwithstanding say that you would be heartily glad these their positions might so be saved as the *Brownists* might not appeare to have

have issued out of their loines : but untill that be done , they must give us leave to thinke that they have cast the seed whereout these tares are growen.

Another sort of men there is, which have been content to run on with the reformers for a time, and to make them poore Instruments of their owne designs. These are a sort of godlesse politicks, who perceiving the plot of Discipline to consist of these two parts, the overthrow of Episcopall, and erection of Presbitriall Authority, and that this later can take no place till the former be removed, are content to joyn with them in the distructive part of Discipline, bearing them in hand, that in the other also they shall find them as ready. But when time shall come, it may be they would be as loath to be yoaked with that kind of regiment, as now they are willing to be released from this. These mens ends in all their actions, is *to* *the*, their pretence and colour, Reformation. Those things which under this colour they have effected to their own
good,

good, are 1. by maintaining a contrary faction, they have kept the Clergy alwaies in awe, and thereby made them more pliable and willing to buy their peace. 2. By maintaining an opinion of equality among Ministers, they have made way to their own purposes for devouring Cathedrall Churches and Bps Livings. 3. By exclaiming against abules in the Church they have carried their own corrupt dealings in the civill state more covertly. For, such is the nature of the multitude, they are not able to apprehend many things at once, so as being possessed with dislike or liking of any one thing, many other in the meane time may escape them without being perceived. 4. They have sought to disgrace the Clergy in entertaining a conceit in mens minds, and confirming it by continuall practise, that men of learning, and specially of the Clergy, which are imployed in the chiefeft kind of learning, are not to be admitted, or sparingly admitted to matters of State; contrary to the practise of all well governed Com-

C

mon

mon-wealths, and of our owntill these late
yeares.

A third sort of men there is, though not
descended from the reformers, yet in part
raised and greatly strengthened by them,
namely the curled crew of *Atheists*. This
also is one of those points, which I am de-
sirous you should handle most effectually,
and straine yourself therein to all points of
motion and affection, as in that of the *Brow-
nists*, to all strength and sinewes of reason.
This is a sort most damnable, and yet by the
generall suspicion of the world at this day
most common. The causes of it, which are
in the parties themselves, although you han-
dle in the beginning of the fift booke, yet
here againe they may be touched; but the
occasions of helpe and furtherance which
by the reformers have been yeilded unto
them, are, as I conceive, two, fencelesse
preaching, and disgracing of the Ministry;
for how, should not men dare to impugne
that which neither by force of reason, nor
by authority of persons is maintained. But

in

in the parties themselves these two causes I conceive of Atheisme. 1. More abundance of Wit than judgement, and of Witty than Iudicious learning, whereby they are more inclined to contradict any thing, than willing to be informed of the truth. They are not therefore men of sound learning for the most part, but smatterers, neither is their kind of Dispute so much by force of argument, as by scoffing. Which humout of scoffing and turning matters most serious into merriment, is now become so common, as we are not to marvaile what the Prophet meanes by the seat of scorers, nor what the Apostels by fore-telling of scorers to come: our own age hath verified their speech unto us. Which also may be an Argument against these scoffers and *Atheists* themselves, seeing it hath been so many ages agoe foretold, that such men the later daies of the world should afford: which could not be done by any other spirit save that whereunto things future and present are alike. And even for the maine question of

the Resurrection, whereat they stick so mightily, was it not plainly fore-told that men should in the later times say, *Where is the promise of his coming?* Against the Creation, the Arke, and divers other points, exceptions are said to be taken, the ground whereof is superfluity of wit without ground of learning and judgement. A second cause of *Atheisme* is sensuality, which maketh men desirous to remove all stops and impediments of their wicked life: among which because Religion is the chiefest, so as neither in this life without shame they can persist therein, (nor if that be true) without torment in the life to come, they whet their wits to annihilate the joyes of Heaven, wherein they see (if any such be) they can have no part, and likewise the pains of hell, wherein their portion must needs be very great. They labour therefore not that they may not deserve those pains, but that, deserving them, there may be no such pains to seize upon them. But what conceit can be imagined more base then
that

that man should strive to perswade himselfe even against the secret instinct (no doubt) of his own mind, that his soule is as the soule of a beast, mortall and corruptible with the body. Against which barbarous opinion their own *Atheisme* is a very strong argument. For were not the soule a nature separable from the body, how could it enter into discourse of things meereley spirituall, and nothing at all pertaining to the body? Surely the soule were not able to conceive any thing of heaven, no not so much as to dispute against heaven, and against God, if there were not in it somewhat heavenly, and derived from God.

The last which have received strength & encouragement from the reformers are Papists; against whom although they are most bitter enemies, yet unwittingly they have given them great advantage. For what can any enemy rather desire then the breach and dissention of those which are Confederates against him? wherein they are to remember, that if our Communion with Papists

in some few Ceremonies doe so much strengthen them, as is pretended, how much more doth this division and rent among our selves, especially seeing it is maintained to be, not in light matters only, but even in matter of faith and salvation. Which over-reaching speech of theirs, because it is so open to advantage both for the *Barrowist*, and the *Papist*, we are to wish and hope for, that they will acknowledge it to have been spoken rather in heat of Affection, then with soundnesse of judgement, and that through their exceeding love to that creature of Discipline which themselves have bred, nourished, and maintained, their mouth in commendation of her did somewhat overflow.

From hence you may proceed (but the means of connexion I leave to your selfe) to another discourse, which I think very meet to be handled either here, or elsewhere at large: the parts whereof may be these:
 1. That in this cause between them and us, men are to sever the proper and essentiall points and controverly, from those which
 are

are accidentall. The most essentiall and proper are these two, overthrow of Episcopall, erection of Presbyteriall authority. But in these two points whosoever joyneth with them is accompted of their number; whosoever in all other points agreeth with them, yet thinketh the authority of Bishops not unlawfull, and of Elders not necessary, may justly be severed from their retinew. Those things therefore which either in the persons, or in the Lawes and orders themselves are faulty may be complained on, acknowledged and amended; yet they no whit the neere their maine purpose. For what if all errors by them supposed in our Liturgy were amended, even according to their own hearts desire? if *Non-residence*, *Pluralities*, and the like, were utterly iaken away; are their Lay-elders therefore presently authorized, their Sovereigne Ecclesiasticall Iurisdiction established?

But even in their complaining against the outward and accidentall matters in Church-government, they are many waies faulty.

faulty. 1. In their end which they propose to themselves. For in declaiming against abuses, their meaning is not to have them redressed, but, by disgracing the present state, to make way for their own Discipline. As therefore in *Venice*, if any Senator should discourse against the power of their Senate, as being either too Sovereigne, or too weake in government, with purpose to draw their authority to a moderation, it might well be suffered; but not so, if it should appeare he spake with purpose to induce another State by depraving the present, so in all causes belonging either to Church or Common-wealth, wee are to have regard what mind the complaining part doth beare, whether of amendment, or of innovation, and accordingly either to suffer or suppress it. Their objection therefore is frivolous, *Why, may not men speake against abuses?* Yes, but with desire to cure the part affected, not to destroy the whole.

2. A second fault is in their manner of complaining, not only because it is for the most
part

part in bitter and reproachfull termes, but also because it is unto the common people, Iudges incompetent & insufficient, both to determine any thing amisse, for want of skil and authority to amend it. Which also discovereth their intent and purpose to be rather destructive than corrective. Thirdly, those very exceptions which they take, are frivolous and impertinent: Some things indeed they accuse as impious: which if they may appeare to bee such, God forbid they should be maintained.

Against the rest it is only alleadged, that they are idle Ceremonies without use, and that better and more profitable might be devised. Wherein they are doubly deceived: for neither is it a sufficient plea to say, *This must give place, because a better may be devised*: and in our judgements of better and worse, we oftentimes conceive amisse, when we compare those things which are in devise with those which are in practise, for the imperfections of the one are hid, till by time and triall they be discovered: the o-

E

thers

thers are already manifest and open to all. But last of all, (which is a point in my opinion of great regard, and which I am desirous to have enlarged) they doe not see, that for the most part when they strike at the state Ecclesiasticall, they secretly wound the Civill State; For personall faults, what can be said against the Church, which may not also agree to the Common-wealth? In both States men have alwaies been, and will be alwaies, men, sometimes blinded with error, most commonly perverted by passions: many unworthy have been and are advanced in both, many worthy not regarded. As for abuses which they pretend to be in the Lawes themselves, when they inveigh against *Non-residence*, doe they take it a matter lawfull or expedient in the Civill-state, for a man to have a great and gainfull office in the North, himselfe continually remaining in the South? *Hee that hath an office, let him attend his office.* When they condemne plurality of livings spirituall to the pit of hell, what think they of infinite of temporall

rall promotions? By the great Philosopher,
Pol. lib. 2. cap. 9. it is forbidden as a thing
 most dangerous to Commonwealths, that
 by the same man many great offices should
 be exercised. When they deride our Cere-
 monies as vaine and frivolous, were it hard
 to apply their exceptions even to those civill
 ceremonies, which at the Coronation, in
 Parliament, and all Courts of Iustice are u-
 sed? Were it hard to argue even against Cir-
 cumcision, the ordinance of God, as being
 a cruell ceremony; against the Passeover, as
 being ridiculous; shod, girt, a staffe in their
 hand, to eat a lambe?

To conclude, you may exhort the Cler-
 gy, (or what if you direct your Conclusion,
 not to the Clergy in generall, but only to the
 learned in, or of both Universities) you may
 exhort them to a due consideration of all
 things, and to a right esteeme and valuing
 of each thing in that degree wherein it
 ought to stand: for it oftentimes falleth out,
 what men have either devised themselves,
 or greatly delighted in, the price and excel-

lency thereof they doe admire above desert.
 The chiefeft labour of a *Christian*, should
 be to know; of a Minister, to preach *Christ*
crucified: in regard whereof not only
 worldly things, but even things otherwise
 precious, even the Discipline it selfe is vile
 and base: where as now, by the heat of
 contention, and violence of affection, the
 zeale of men towards the one hath greatly
 decayed their love to the other. Hereunto
 therefore they are to be exhorted, to Preach
Christ crucified, the mortification of the flesh,
 the renewing of the spirit, not those things,
 which in time of strife seeme precious,
 but passions being allayed, are
 vaine and childish.

FINIS.

D



24
THE
DANGERS
OF NEW
DISCIPLINE.

TO
The STATE and CHURCH
Discovered,

FIT TO BE CONSIDERED
By them who seeke (as they
tearme it) the *Reformation* of the
CHURCH of ENGLAND.

COMPOSED BY A TRUE PROTE-
stant, a Loyall Subject, a Loving Fellow
Member of the Common-Wealth of
England, Scotland. and Ireland, who
daily prays for KING and PEOPLE
and a Setled peace in all three
KINGDOMES.

oxford

Printed for W. R. ANN. DOM. 1642.

44

THE DANGERS

OF DISSEMINATING

The Secret and Confidential

NOT TO BE COMMUNICATED



EXPOSED BY THE
LORDS OF THE
COUNCIL OF THE
BRITISH MUSEUM
AND THE
LORDS OF THE
TREASURY

Printed for W. R. and J. D. 1844





A
DISCOURSE

to them who seeke the Re-
formation (as they terme it)

of the CHVRCH of
ENGLAND.

BRETHREN,



He wisdome of governours you must
not blame, in that they, forecasting the
manifold, strange, and dangerous In-
novations, which are more then like-
ly to follow, if your Discipline should
take place, have for that cause thought it hitherto a
part of their duty, to withstand your endeavours that

A 2

way.

way. The rather, for that they have seene already some small beginnings of the fruits thereof in them, who concurring with you in Iudgment, about the necessity of that Discipline, have adventured without more adoe to separate themselves from the rest of the Church, and to put your speculations in execution. These mens hastynesse, the waryer sort of you doe not Commend, you wish they had held themselves longer in, and not so dangerously flowne abroad before the feathers of the cause had bene growne. Their errour with mercifull termes yee reprove, nameing them in great commiseration of mind, your *poore Brethren*.

1. Pet. 22.

2. They, on the contrary side, more bitterly accuse you as their *false Brethren*, and against you they plead, saying, *From your breasts it is that wee have sucked those things, which when yee delivered vnto us, ye termed that heavenly, sincere, and wholesome milke of Gods word, howsoever yee now abhorre as poyson, that, which the vertue thereof hath wrought and brought forth in us. Yee sometimes our Companions, Guides, and familiars, with whom we have had most sweet consultations are now become our professed Adversaries, because wee thinke the statute-Congregations in England to be no true Christian-Churches, because wee haue severed our selves from them, and because without their leave or licence that are in ciuill Authority, wee have secretly framed our owne Churches according to the platforme of the word of God. For, of that point betweene you and us, there is no contro-*
versie.

Phil. 55. 13.

versie. *Alas! what would you have us to doe? At such time as yee were content to accept us in the number of your owne, your teachings wee heard, wee read your writings: and though wee would, yet able wee are not to forget with what zeale yee ever have profest, that in the English Congegations (for so many of them as bee ordered according unto their owne Lawes) the very publike Service of God is fraught, as touching matter, with heaps of intolerable pollutions, and as concerning forme, borrowed from the shop of Antichrist; hatefull both waies in the eyes of the most holy: the kind of their Government by Bishops and Arch-Bishops Antichristian, that Discipline which Christ hath essentially tyed, that is to say, so united unto his Church that wee cannot account it really to be his Church, which hath not in it the same Discipline, that very Discipline, no lesse there despised, then in the highest Throne of Antichrist, all such parts of the word of God, as doe any way concerne that Discipline, no lesse unsoundly taught and interpreted by all authorized English Pastors, thē by Antichrists factors themselves; at Baptisme Crossing, at the lords supper kneeling; at both, a number of other the most notorious badges of Antichristian recognisance usuall. Being moved with these, and the like your effectuall discourses, whereunto wee gave most attentive care, till they entred even into our soules, and were as fire within our bosomes, wee thought wee might hereof bee bold to conclude, that sith no such Antichristian Synagogue may bee accounted a true Church of Christ, yee by accusing all Congegations*

Pref. against
Docter Ba-
ner.

gregations ordered according to the Lawes of England, as Antichristian, did meane to condemne those congregations, as not being any of them worthy the true name of a Christian Church; Iee tell us now, it is not your meaning. But what meant your often threatnings of them, who professing themselves the inhabitants of Mount Sion, were too loath to depart wholly, as they should, out of Babilon; Whereat our hearts being fearfully troubled, wee durst not, wee durst not continue longer so neere her confines, least her plagues might suddenly overtake us, before wee did cease to bee partakers with her sinnes: for so wee could not chuse but acknowledge with greife that wee were, when they doing evill, wee, by our presence in their Assemblies, seemed to like thereof, or, at leastwise not so earnestly to dislike as became men heartily Zealous of Gods glory. For, adventuring to erect the Discipline of Christ, without the leave of the Christian Magistrate, happily Iee may condemne us as fooles, in that wee hazard thereby our estates and persons, further then you (which are that way more wise) thinke necessary: but of any offence or sinne therein Comitted against God, with what Conscience can you accuse us, when your owne positions are, that the things wee observe, should every of them bee deaver unto us then 10000 lives? that they are the peremptory Commandements of God; that no mortall man can dispence with them, & that the Magistrate greivously sinneth, in constraining thereunto; Will Iee blame any man for doing that of his owne accord, which all men should be compelled vnto, which are

not willing of the selves? when God Commandeth, shall we answer that we will obey, if so be Cæsar will grant us leave? Is Discipline an Ecclesiasticall matter, or a Civill? If an Ecclesiasticall, it must of necessity belong to the duty of the Minister. And the Minister (Yee say) holdeth all his Authority of doing whatsoever belongeth unto the spirituall Charge of the house of God, even immediatly from God himselfe, without dependency upon any Magistrate. Whereupon it followeth as we suppose, that the hearts of the people being willing to be under the scepter of Christ, the Minister of God, into whose hands the Lord himselfe hath put that scepter, is without all excuse, if thereby he guide them not. Nor doe we find that hitherto greatly yee have disliked those Churches abroad, where the people with direction of their Godly Ministers, have even against the will of their Magistrate, brought in either the doctrine, or discipline of IESVS CHRIST. For which cause we must now thinke the very same thing of you which our SAVIOUR did sometimes utter, concerning falsehearted Scribes and Pharisees, THEY SAY AND DOE NOT. Thus the foolish Barrowist deriveth his schisme, by way of conclusion, as to him it seemeth, directly and plainly out of your principles. Him, therefore, we leave to be satisfi'd by you from whom he hath sprung. And if such, by your owne acknowledgment, be persons dangerous, although as yet, the alterations which they have made are of small and tender growth; the changes likely to ensue within this land, in case your desire should take place, must be thought upon.

Mat. 3. 23.

First,

3. First, concerning the *supream power* of the highest, they are no small Prerogatives, which now thereunto belonging, the forme of your discipline will reſtraine it to reſigne. Again, it may juſtly be feared, whether our *English Nobility*, when the matter came in Tryall, would contentedly ſuffer themſelves to bee alwayes at the talye, and to ſtand to the ſentence, of a number of meane perſons, aſſiſted with the preſence of their poore Teacher, a man (as ſometimes it hapeneth) though better able to ſpeake, yet no whit apter to judge, then the reſt, from whom, bee their dealings never ſo abſurd (unleſſe it bee by way of complaint to a Synod) no appeale may bee made unto any one of higher power, in as much as the order of your diſcipline admitteth no ſtanding inequality of Court, no ſpirituall Iudge to have any ordinary ſuperior on Earth, but as many ſupremacies as there are Pariſhes and ſeverall Congregations.

4. Neither is it altogether without cauſe, that ſo many doe feare the overthrow of all Learning, as a threatned ſequell of this your intended diſcipline.

Sapient. 6. 24. For, if the *Worlds preſervation depend on the multitude of the wiſe*, and of that ſort the number hereafter be not likely to waxe overgreat, when (that wherewith the ſonne of *Syrack* profeſſeth himſelfe at the heart greived) *men of vnderſtanding are alread ſo little ſet by*: how ſhould their minds whom the love of ſo precious a Iewell, filled with ſecret leaſouſy, even in regard of the leaſt things, which may any

ny way hinder the flourishing estate thereof, chuse, but misdoubt least this discipline which alwaies you match with divine doctrine, as her naturall and true Sister, bee found unto all kinds of knowledge a step-mother? seeing that the greatest worldly hopes, which are proposed unto the cheifest kinde of learning, yee seeke vterly to extirpare as weeds; and have grounded your Platforme on such propositions, as doe in a sorte undermine those most renowned habitations, where through the goodnesse of Almighty God, all commendable Arts and Scioncies are with exceeding great industry hitherto (and so may they for ever continue) studied, proceeded in, and profest. To charge you as purposely bent to the overthrow of that wherein so many of you have attained no small perfection, were injurious; only therefore I wish that your selves did wel consider how opposite certaine your positions are unto the state of *Collegiate Societies*, wherein the two *Universities* consist. Those degrees which their Statutes binde them to take, are by your lawes taken away, your selves who have sought them yee so excuse, as that yee would have men to thinke yee iudge them not allowable, but tolerable only, and to be borne with for some helpe which yee finde in them unto the furtherance of your purposes, till the corrupt estate of the Church may be better reformed. Your Lawes forbidding Ecclesiastical persons vterly the exercise of Civill power, must needs deprive the Heads and Masters in the same *Colledges* of all such authority

as now they exercise either at home, by punishing the faults of those, who, not as Children to their Parents by the Law of Nature, but altogether by Civill authority are subject unto them, or abroad, by keeping Courts amongst their Tenants. Your Lawes, making permanent inequality amongst Ministers, a thing repugnant to the Word of God, enforce those *Colledges*, the *Seniors* whereof are all or any part of them Ministers, under the government of a Maister in the same vocation, to choose as oft as they meet together a new *President*. For, if so yee judge it necessary to doe in *Synods*, for the avoyding of peremaneht inequality amongst *Ministers*, the same cause must needs, even in these *Collegiate Assemblies*, enforce the like. Except peradventure yee mean to avoyd all such absurdities by dissolving those Corporations, and by bringing the *Universities* unto the forme of the *Schoole of Geneva*. Which thing men the rather are inclined to looke for, in asmuch as the Ministry, whereinto their Founders with singular providence have by the same Statutes appointed them necessarily to enter at a certaine time, your lawes binde them much more necessarily to forbear, till some parish abroad call for them.

Your opinion concerning the *Law Civill* is, that the knowledge thereof might bee spared, as a thing which this Land doth not need, *Professors* in that kinde being so few, yee are the bolder to spurne at them, and not to dissemble your minds concerning their removall: in whose studies, although my
 selfe

Hamb. motion to the L.
 L. P. 50.

selfe have not much bene conversant, neverthelesse, exceeding great cause like there is to wish, that thereunto more encouragement were given, as well for the singular treasures of Wisdome therein contained, as also for the great use wee have thereof, both in decision of certaine kinds of causes, arising daily within our selves, and especially for commerce with Nations abroad, Whereunto that knowledge is most requisite.

5. The reasons wherewith yee would perswade, that *Scripture* is the only rule to frame all our Actions by, are in every respect as effectually for prooffe, that the same is the only Law whereby to determine all our *Civill* Controversies. And then what doth let, but as those men have their desire, who frankly broach it already, that the worke of *Reformation* will never be perfected till the Law of *Iesus Christ* be received alone; so pleaders and Counsellours may bring their bookes of the *Common Law*, and bestow them as the *Students* of curious and needlesse Arts did theirs in the *Apostles* time: I leave them to scan Act. 19. 19. how farre those words of yours may reach, wherein yee declare, that whereas many houses lye waste through inordinate suites in Law, *This one thing will* Humb. motion P. 74. *shew the excellency of Discipline for the wealth of the Realme, and quiet of Subjects: that the Church is to sentence such a party who is apparently troublesome and contentious, and without REASONABLE CAUSE upon a meere will and stomacke doth vex and molest his Brother, and trouble the Country.* For my owne part
 B 2 I doe

I doe not see, but that it might agree very well with your *Principles*, if your discipline were fully planted, even to send out your writs of surcease unto all *Courts of England* besides, for the most things handled in them. A great deale further I might proceed, and descend lower.

Counterp. 6.
P. 108.

6. But for as much as against all these and the like difficultyes your answer is, that wee ought to search what things are consonant to Gods word, not which be most for our owne ease; and therefore that your discipline bring (for such is your error) the absolute commandement of Almighty God, it must bee received, although the world by receiving it should be cleane turned vpside downe, herein lyeth the greatest danger of all. For whereas the name of divine Authority is used to countenance these things which are not the commandements of God, but your owne erroneous collections; on him you must father whatsoeuer yee shall afterwards be led either to doe, in withstanding the Adversaries of your cause, or to thinke, in maintenance of your doings; and what this may bee God doth know: In such kindes of errours, the minde once imagining it selfe to seeke execution of Gods will, laboureth forthwith to remove both things and persons which any way hinder it from taking place, and in such cases if any strange or new thing seeme requisite to be done, a strang and new opinion concerning the lawfullnesse thereof is withall received and broached vnder countenance of divine Authority.

7. One example hercin may serve for many, to shew that false opinions touching the will of God to have things done are wont to bring forth mighty and violent practises against the hindrances of them; and those practises new opinions more pernicious then the first, yea most extreemely opposite unto that which the first did seem to intend, where the people took upon them the Reformation of the Church by casting out Popish superstition, they having received from their Pastours a generall instruction, that *whatsoever the heavenly Father hath* Mar. 14. 13.
not planted must be rooted out, proceeded in some forraigne places so farre, that downe went Oratories and the very Temples of God themselves. For, as they chanced to take the compasse of their Commission stricter or larger, so their dealings were accordingly more or lesse moderate. Among others, there sprung up presently one kinde of men, with whole Anabaptists.
zeale and forwardnesse the rest being compared, were thought to be marvellous cold and dull. These grounding themselves on rules more generall; that *whatsoever the Law of Christ commandeth not, there- of Antichrist is the Authour, and whatsoever Antichrist or his adherents did in the world the true Professours of Christ are to undoe*, and found out many things more then others had done, the extirpation whereof was in their Concept as necessary as of any thing before removed. Hereupon they secretly made their dolefull complaints every where as they went, that albeit the World did begin to professe

some dislike of that which was evill in the kingdome of darknesse, yet fruits worthy of a true repentance were not scene; and that if men did repent as they ought, they must endeavour to purge the truth of all manner of evill, to the end there might follow a new World afterward, wherein righteousness only should dwell. Private repentance they said must appeare by every mans fashioning his owne life contrary unto the custome and orders of this present World, both in greater things and in lesse. To this purpose they had alwayes in their mouthes those great things, Charity, Faith, the true Feare of God, the Crosse, the Mortification of the flesh. All their exhortations were to set light of the things in this World, to count riches and honours vanity, and in token thereof, not only to seek neither, but if men were possessours of both, even to cast away the one and resigne the other, that all men might see their unfained conversation unto Christ. They were sollicitours of men to fasts, to often meditations of heavenly things, and as it were conferences in secret with God, by prayers not framed according to the frozen manner of the World: but expressing such fervent desires as might even force God to hearken to them. Where they found men in diet, attire, furniture of house, or any other way observers of Civility and decent order, such they reproved as being carnally and earthly minded. Every word otherwise then severely and sadly uttered, seemed to pierce like a sword through them. If any man were pleasant, their manner

*Guy des Bres
contre l'erreur
des Anabapt.
pag. 4.*

pag. 5.

*pag. 16.
pag. 118.
pag. 119.*

*pag. 120.
pag. 116.*

pag. 124.

manner was presently with sighs to repeat these words of our Saviour Christ, *Woe bee to you which now laugh for you shall lament.* So great was their delight to be alwayes in trouble, that such as did quietly lead their lives, they judged of all other men to be in most dangerous case. They so much affected to crosse the ordinary custome in every thing, that when other mens use was to put on better attire, they would be sure to shew themselves openly abroad in worse, the ordinary names of the dayes in the week they thought it a kind of prophanenesse to use, and therefore, accustomed to make no other distinction then by number, the 1, 2, 3, day.

pag. 117.

8. From this they proceed unto publique Reformation. First, Ecclesiasticall, and then Civill. Touching the former they boldly avouched that themselves only had the truth. Which thing upon perill of their lives they would at all times defend, and that since the Apostles lived, the same was never before in all points sincerely taught. Wherefore that things might be brought againe to that ancient integrity which Iesus Christ by his word requirerh, they began to controule the Ministers of the Gospell, for attributing so much force and vertue unto the scriptures of God read; whereas the truth was, that when the word is said, to engender faith in the heart and to convert the soule of man, or to work any such spirituall divine effect, these speeches are not thereunto appliable as it is read or preached, but as it is ingrafted into us by the power of the Holy Ghost, opening

pag. 40.

opening

Jer. 31. 34.

pag. 29.

pag. 27.

pening the eyes of our understanding, and so revealing the mysteries of God, according to that which *Jeremy* promised before should be, saying, *I will put my law in their inward parts, and I will write it in their hearts.* The book of God they notwithstanding for the most part so admired, that other disputation against their opinions, then only by allegation of scripture, they would not heare, besides it they thought no other writings in the World should be studyed, inso much that one of their great Prophets exhorting them to cast away all respects unto humane writings, so farre to this motion they condescended that as many as had any Bookes, save the holy Bible, in their Custody, they brought and set them publicly on fire.

2. Tim. 3. 7.

pag. 65.

pag. 66.

9. When they and their Bibles were alone together, what strange fantastical opinion soever at any time entred into their heads, their use was to thinke the spirit taught it them. Their frensies concerning our Saviours Incarnation: the state of soules departed and such like, are things needlesse to be rehearsed. And forasmuch as they were of the same suit with those, of whom the Apostle speaketh, saying, *They are still learning but never attaining to the knowledge of truth;* it was no marvaile to see them every day broach some new thing never heard of before, which restlesse levity they did interpret to be their growing to spirituall perfection, and a proceeding from faith to faith. The differences among them grew in a manner infinite, so that scarcely

scarcely was there found any one of them, the forge
 of whose braine was not posselt with some speciall
 mystery. Whereupon, although their mutuall con-
 tentions were most fiercely prosecuted among them-
 selves, yet when they came to defend the common
 cause, common to them all against the Adversaries
 of their factions, they had wayes to lick one another
 whole, the sounder in his owne perswasion excusing
The deare Brethren, which were not so farre en-
 lightned, and professing a charitable hope of the
 mercy of God towards them, notwithstanding their
 swarving from him in some things. Their owne Mi-
 nisters they highly magnified, as men whose vocati-
 on was from God: the rest, their manner was disdain-
 fully to terme *Scribes* and *Pharisees*, to accompt
 their calling an humane creature, and to detain the
 people, as much as might be, from hearing of them.
 As touching Baptisme administred in the Church
 of *Rome*, they iudged to be an execrable mockery,
 and no Baptisme, both, because the Ministers there-
 of in the Papacy are wicked Idolaters, lewd persons,
 Theeves and Murderers, cursed creatures, ignorant
 beasts, and also, that for to baptize is a proper action
 belonging unto none but the Church of Christ,
 whereas *Rome* is *Antichrists* Synagogue. The cu-
 stome of using *God-fathers* and *God-mothers* at
 Christnings they scorned. *Baptizing of Infants*, al-
 though confest by themselves to have been continu-
 ed even sithence the very Apostles owne times, yet
 they altogether condemned, partly, because sundry

pag. 135.

pag. 29.

pag. 71.

pag. 124.

pag. 764.

pag. 748.

pag. 512.

pag. 518.

- pag. 722. errors are of no lesse antiquity: and partly because there is no commandement in the Gospell of Christ which saith Baptize Infants, but he contrariwise saying, *Goe preach and Baptize*, doth appoint that the Minister of Baptisme shall in that action first administer doctrine, and then Baptisme, as also in saying, pag. 688. *whoſoever doth believe and is Baptized*, he appointeth that the person, to whom Baptisme is administred, shall first beleeve, and then be Baptized, to the end that beleeving may goe before this Sacrament in the receiver, no otherwise then preaching in the giver, sith equally in both, the law of Christ declareth, not only what things are required, but also in what order they are required. The *Eucharist* they received (pretending our Lord and Saviours example) after Supper: and for avoyding all those impieties which have beene grounded upon the mysticall words of Christ, *This is my body, this is my blood*, they thought it not safe to mention either body or blood in that pag. 122. Sacrament, but rather to abrogate both, and to use no words but theſe, *Take, eat, declare the death of our Lord; Drinke, shew forth our Lords death*.

In Rites and Cereemonies their profession was, hated of all conformity with the Church of *Rome*: for which cause they would rather endure any torment, then observe the *solemne festivalls* which others did, in asmuch as *Antichrist* (they said) was the first Inventor of them.

10. The pretended end of their Civill Reformation was, that Christ might have dominion over all, that

that all Crownes and Scepters might bee throwne downe at his feet; that no other might raigne over Christian men but he; no Regiment keep them in awe but his discipline; amongst them no sword at all to be carried besides his, the sword of Spirituall Excommunication. For this cause they laboured with all their might in overturning the Seates of Magistracy, because Christ hath said, *Kings of Nations*; in abolishing the execution of Iustice, because Christ hath said, *resist not evil*; in forbidding Oathes the necessary meanes of Iudiciall Tryall, because Christ hath said, *Sware not at all*; finally, in bringing in community of goods, because Christ by his Apostles hath given the World such example, to the end that men might excell one another, not in wealth, the pillar of secular authority, but in vertue.

pag. 841.

pag. 849.

II. These men at the first were only pittied in their error, and not much withstood by any; the great humility, zeale and devotion, which appeared to bee in them was in all mens opinion a pledge of their harmlesse meaning. The hardest that men of sound Iudgement conceived of them, was but this, *O quam honestà voluntate miseri errant*; with how good a meaning these poore soules doe evill! Luther made request unto Frederick Duke of Saxony, that within his dominion they might be favourably dealt with and spared, for that (their error exempted) they seemed otherwise right good men. By meanes of which mercifull toleration they gathered strength, much more then was safe for the state of the Com-

pag. 40.

La Font.

Just. lib. 5.
cap. 19.

pag. 6.

Pag. 4. 20.

Pag. 55.

Pag. 6. 7.

mon-wealth wherein they lived. They had their secret corner-meetings and assemblies in the night, the people flocked unto them by thousands. The means whereby they both allured and retained so great multitudes were most effectually; first, a wonderfull shew of zeal towards God, wherewith they seemed to bee even rapt in every thing they spake. Secondly, an hatred of sinne and a singular love of integrity, which men did thinke to be much more then ordinary in them, by reason of the Custome which they had to fill the eares of the people with invectives against their authorized Guides, aswell Spirituall as Civill. Thirdly, the bountyfull releife wherewith they eased the brokerr estate of such needy Creatures as were in that respect the more apt to be drawne away. Fourthly, a tender Compassion which they were thought to take upon the miseries of the Common sort, over whose heads their manner was, even to powre downe showrs of teares, complaining that *no respect was had unto them, that their goods were devoured by wicked Cormorants, their persons had in contempt, all liberty both temporall and spirituall taken from them, that it was high time for god now to heare their groanes and to send them deliverance?* Lastly, a cunning flight which they had to stroake and smoothe up the minds of their followers, as well by appropriating unto them all the favourable Titles, the good words and the gracious promises in *Scripture*; as also by casting the contrary alwaies on the heads of such as were severed

ed from that retinur. Whereupon, the *Peoples* common acclamations unto such deceivers was, *These are verely the men of God, these are his true and sincere Prophets.* If any such Prophet or man of God did suffer by order of law condigne and deserved punishment, were it for Fellony, Rebellion, Murder or what else, the people (so strangely were their hearts enchanted) as though blessed *Saint Stephen* had bene againe Martyred, did lament that God tooke away his most deare servants from them. Pag. 27.

12. In all things beeing fully perswaded, that what they did it was Obedience to the will of God; and that all men should doe the like, there remained after speculation, practise, whereby the whole world thereunto (if it were possible) might be framed. This they saw could not be done without mighty opposition and resistance: against which to strengthen themselves, they secretly entred into a league of association. And peradventure, considering that although they were many, yet long warrs would in time wast them out; they began to thinke whether it might nor be that God would have them doe for their speedy and mighty increafe, the same which sometime Gods owne chosen people, the people of *Israell* did. Glad and faine they were to have it so: which very desire was it selfe apt to breed both an opinion of possibility, and a willingness to gather arguments of likelyhood that so God himselve would have it. Nothing more cleare unto their seeming, then that a *new Ierusalem* beeing

C 3

often

often spoken of in *Scripture*, they undoubtedly were themselves that new *Jerusalem*, and the old did by way of a certaine figurative resemblance signifie what they should bee and doe. Here they drew in a Sea of matter by applying of all things unto their owne company, which are any where spoken concerning divine favours, and benefits bestowed upon the old common wealth of *Israell*, concluding that as *Israell* was delivered out of *Egypt*, so they spiritually out of the *Egypt* of this *Worlds* servile thraldome unto sinne and superstition; as *Israell* was to root out the Idolatrous Nations, and to plant instead of them a people which feared God, so the same Lords good will and pleasure was now, that these new *Israelites* should under the Conduct of other *Ishuas*, *Sampsons*, and *Gideons* performe a worke no lesse miraculous in casting out violently the wicked from the earth, and establishing the kingdom of *Christ* with perfect liberty: and therefore as the cause why the Children of *Israell* tooke unto one man many wives, might be, least the casualties of warre should any way hinder the promise of God concerning their multitude from taking effect in them, so it was not unlike that for the necessary propagation of *Christs* kingdom under the Gospell, the Lord was content to allow asmuch. Now whatsoever they did in such sort collect out of *Scripture*, when they came to justifie or perswade it unto others, all was the heavenly fathers appointment, his commandement, his will and charge. Which thing is the

the point, in regard whereof I have gathered this declaration. For my purpose herein is to shew, that when the minds of men are once erroneously perswaded, that it is the will of God to have those things done which they fancy, their opinions are as thornes in their sides, never suffering them to take rest till they have brought their speculations into practise, the rests & impediments of which practise, their restlesse desire and study to remove, leadeth them every day forth by the hand into other more dangerous opinions, sometimes quite and cleane contrary to their first pretended meanings; so as what will grow out of such errours as goe masked under the cloake of divine Authority, impossible it is that ever the witt of man should imagine, till time have brought forth the fruits of them; for which cause it behooveth wisdom to feare the sequells thereof, even beyond all apparent cause of feare. These men in whose mouthes at the first sounded nothing but only mortification of the flesh, were come at the length to thinke they might lawfully have their six or seven Wives a peece. They which at the first, thought judgement and justice it selfe a mercyleesse cruelty, accompted at the length their owne hands sanctified, with being imbrued in *Chri- stian* blood; they, who at the first were wont to beat downe all dominion and to urge against poore *Constables, Kings of Nations* had at the length both *Constables* and *Kings* of their owne erection; finally, they which could not brooke at the first, that any man should

pag. 41.

Mat. 5. 5.

Exod. 11. 2.

should seek, no not by law, the recovery of goods injuriously taken or withheld from him; were growne at the last to thinke, they could not offer unto God more acceptable service, then by turning their Adversaries cleane out of house and home, and by inriching themselves with all kind of spoyle and pillage, which thing being layd to their charge, they had in all readinesse their answer, that now the time was come, when according to our Saviours promise, *The meeke ones must inherit the earth*, and that their title hereunto, was the same which the Righteous *Israelites* had unto the goods of the wicked *Egyptians*.

Mart: in his
3. libel, P. 28.

13. Whertore sith the World hath had in these men so fresh experience how dangerous such active errors are, it must not offend you, though touching the sequell of your present misperswasions much more be doubted, then your owne intents and purposes doe happily ayme at. And yet your words all ready are somewhat, when ye affirme that *your Pastours, Elders, Doctours, and Deacons, ought to bee in this Church of England, whither his Majesty and our State will, or no*; when for the animating of your Confederates, yee publish the Musters which yee have made of your owne bands, and proclaime to amount unto, I know not how many thousands; when yee threaten, that *sith neither suits to the Parliament, nor supplications to our Convocation House, neither your defences by writing, nor challenges of disputation in behalfe of that cause are able to pre-vaile,*

maye, we must blame our selves, if to bring in discipline some such meanes bee used hereafter, as shall cause all our hearts to ake. That things doubtfull are to be construed in the better part, is a principle that ought not to be followed in matters concerning the publique state of a Common-wealth. But howsoever these and the like speeches be accompted as argowes idly shot at randome, without either eye had to any marke, or regard to their lighting place: hath not your longing desire for the practise of your discipline, brought the matter already unto this demurrer amongst you, whether the people and their godly Pastours, that way affected, ought not to make separation from the rest, and to begin the exercise of discipline, without the licence of Civill powers, which licence they sought for, and are not heard? Upon which question, as ye have now divided your selves, the warier sort of you takeing the one part, and the forwarder in zeale the other; so in case these earnest ones should prevaile: what other sequell can any wise man imagine, but this, that having first resolved, that attempts for discipline without superiours, are lawfull, it will follow in the next place to be disputed what may bee attempted against superiours, which will not have the scepter of that discipline to rule over them?

Demonstr. in
the Preface.

14. Yea even by you, which have stayed your selves from running headlong with the other sort, somewhat notwithstanding there hath bene done, without the leave or liking of your lawfull Superiours,

D

ours,

pag. 41.

Mat. 5. 5.

Exod. 11. 2.

should seek, no not by law, the recovery of goods injuriously taken or withheld from him; were growne at the last to thinke, they could not offer unto God more acceptable service, then by turning their Adversaries cleane out of house and home, and by inriching themselves with all kind of spoyle and pillage, which thing being layd to their charge, they had in all readinesse their answer, that now the time was come, when according to our Saviours promise, *The meeke ones must inherit the earth*, and that their title hereunto, was the same which the Righteous *Israelites* had unto the goods of the wicked *Egyptians*.

Mart: in his
3. libel. P. 28.

13. Wherefore sith the World hath had in these men so fresh experience how dangerous such active errors are, it must not offend you, though touching the sequell of your present misperswasions much more be doubted, then your owne intents and purposes doe happily ayme at. And yet your words already are somewhat, when ye affirme that *your Pastours, Elders, Doctours, and Deacons, ought to bee in this Church of England, whither his Majesty and our State will, or no*; when for the animating of your Confederates, yee publish the Musters which yee have made of your owne bands, and proclaime to amount unto, I know not how many thousands; when yee threaten, that *sith neither suits to the Parliament, nor supplications to our Convocation-House, neither your defences by writing, nor challenges of disputation in bebalfe of that cause are able to pre-*
vayle,

sayle, we must blame our selves, if to bring in discipline some such meanes bee used hereafter, as shall cause all our hearts to ake. That things doubtfull are to be construed in the better part; is a principle that ought not to be followed in matters concerning the publique state of a Common-wealth. But howsoever these and the like speeches be accompted as arrowes idly shot at random, without either eye had to any marke, or regard to their lighting place: hath not your longing desire for the practise of your discipline, brought the matter already unto this demurrer amongst you; whether the people and their godly Pastours, that way affected, ought not to make separation from the rest, and to begin the exercise of discipline, without the licence of Civill powers, which licence they sought for, and are not heard? Upon which question, as ye have now divided your selves, the warier sort of you taking the one part, and the forwarder in zeale the other; so in case these earnest ones should prevaile: what other sequell can any wise man imagine, but this; that having first resolved, that attempts for discipline without superiours, are lawfull, it will follow in the next place to be disputed what may bee attempted against superiours, which will not have the scepter of that discipline to rule over them?

Demonstr. in
the Preface.

14. Yea even by you, which have stayed your selves from running headlong with the other sort, somewhat notwithstanding there hath bene done, without the leave or liking of your lawfull Superiours,

D

ours,

ours, for the exercise of a part of your discipline amongst the *Clergy* therunto addicted. And least examination of principall parties therein, should bring those things to light, which might hinder and let your proceedings; behold for a barre against that impediment, one opinion yee have newly added unto the rest, even upon this occasion, an opinion to exempt you from taking Oathes; which may turne to the molestation of your Brethren in that cause. The next neighbour opinion, whereunto when occasion requireth, may follow for dispensation with Oathes already taken, if they afterwards be found to import a necessity of detecting blight which may bring such good men into trouble or damage whatsoever the cause bee. O mercifull God! what mans wit is there able to sound the depth of these dangerous and feartull evils, whereinto our weake and impotent nature is inclinable to sinke it selfe, rather then to shew an acknowledgment of error in that, which once wee have unadvisedly taken upon us to defend, against the streame, as it were, of a contrary publique resolution? Wherefore if wee any thing respect their error, who being perswaded even as yee are, have gone further upon that perswasion then yee allowe, if wee regard the present estate of the *highest Governour* placed over us, if the quality and disposition of our *Nobles*, if the Orders and Lawes of our famous *Universities*, of the profession of the *Civill* or the practise of the *Common-Law* amongst us, if the mischieves, whereinto even before our eyes, so many

ny others have fallen headlong from no lesse plausible and faire beginnings, then yours are: there is in every of these considerations most just cause to feare, least our hastinesse to imbrace a thing of so perilous Consequence, should cause posterity to feelee those evils, which as yet are more easy for us to prevent, then they would be for them to remedy.

15. The best and safest way therefore for you, The Concl.
of all. my deare Brethren, is, to call your deeds past to a new reckoning, to examine the cause yee have taken in hand, and to try it even point by point, Argument by Argument, with all the diligent exactnesse yee can; to lay aside the Gall of that bitternesse wherein your minds have hitherto overabounded, and with meeknesse to search the Truth; thinke yee are men, deeme it not impossible for yee to erre, sift unpartially your owne hearts, whether it bee the force of reason or vehemency of affection which hath bred and still doth feed these opinions in you. If truth doe any where manifest it selfe, seeke not to smother it with glosing delusion, acknowledge the greatnesse thereof, and thinke it your best victory when the same doth prevaile over you.

16. That yee have bene earnest in speaking and writing againe and againe the contrary way, shall be no blemish nor discredit at all unto you. Amongst so many so huge volumes as the infinite paines of *Saint Augustine* hath brought forth, what one hath gotten him greater love, commendation, and honour then the booke wherein he carefully collecteth

his owne oversights, and sincerely condemneth them? Many speeches there are of Iobes, whereby his wisdom and other vertues may appeare: but the glory of an ingenious mind hee hath purchased by these words only, Behold, I will lay mine hand on my mouth, I have spoken once, yet will I not therefore maintaine argument: yea twice, howbeit for that cause, further I will not proceede. Farre more comfort it were for us (so small is the joy wee take in these strifes) to labour under the same yooke, as men that looke after the same eternall reward of their labours, to bee injoyed with you in bands of indissoluble love and amity, to live as if our persons being many, our Soules were but one, rather thē in such dismembred sort, to spend our few & wretched dayes in a tedious prosecutiō of wearysome contentions, the end whereof, if they have not some speedy end will bee heavy even on both sides. Brought already wee are, even to that estate, which Gregory Nazianzene mountrfully described, saying.

G. Naz. Apol. My mind leadeth mee (for there is no other remedy) to fly and to convey my selfe into some corner out of sight, where I may scape from this cloudy tempest of maliciousnesse, whereby all parts are entred into a deadly warre amongst themselves, and that little remnant of love which was, is now consumed to nothing. The only godlynesse mee glory in, is to find out somewhat whereby wee may iudge others, to bee ungodly. Each others faults wee observe, as matter of exprobration, and not of greife, By these means wee are growne hatefull

hateful in the eyes of the heathens themselves, and
 (which woundeth us the more deeply) able we are not
 to deny, but that we have deserved their hatred. With
 the better sort of our owne, our fame and Credit is cleane
 lost. The lesse we are to man's vaile, if they Judge vile-
 ly of us, who although wee did well, would hardly allow
 thereof. On our backs they also build, that are
 lewd, and what wee object one against another, the same
 they use to the utter scorne and disgrace of us all. This
 wee have gained by our mutuall home dissensions. This
 wee are worthily rewarded with, which are more for-
 ward to strive, then becometh men of vertuous and
 mild disposition. But our trust with the almighty is,
 that with us, contentions are now at their highest
 floate, and that the day will come (for what cause
 of dispaire is there,) when the passions of former
 enmity being allayed, wee shall with ten times re-
 doubled tokens of our unfainedly reconciled love,
 shew our selves each towards other the same, which
 Joseph and the Brethren of Joseph, were at the time of
 their intervew in Egypt. Our comfortable expecta-
 tion, and most Thirsty desire whereof, what man so-
 ever amongst you shall any wayes help to satiate as
 wee truly hope there is no one amongst you but
 some way or other with the blessing of the God of
 peace, both in this world; and in the world to come,
 be upon him, more then the starres of the firmament
 in number. Amen.

ANNO DOMINI 1611. MDCXI. DIE 30. JULII. ECCLES.



ECCLES. POLIT.

LIB. 5. §. 79. ad fin.



uch is the generall detestation of robbing God or the church, that where-
 as nothing doth either in peace or warre
 more uphold mens reputation then
 prosperous successe, because, in com-
 mon construction, unlesse notorious
 improbitie bee joyned with prosperity, it seemeth to
 argue favour with God, they which once have
 stained their hands with these odious spoiles, doe
 thereby fasten unto all their actions an eternall preju-
 dice, in respect whereof, for that it passeth through the
 world as an undoubted rule and principle, that sacri-
 lege is open defiance to god, whatsoever afterward
 they vnder take, if they prosper in it, men reckon it but
Dionysius his navigation, and if any thing befall
 them otherwise, it is not, as commonly, so in them
 ascribed to the great uncertainty of casuall events,
 wherein the providence of God doth controule the
 purposes of men, oftentimes much more for their
 good, then if all things did answer fully their hearts
 desire, but the censure of the world is ever directly
 against

against them, both ^a bitter and peremptory.

To make such actions therefore lesse odious, and to mitigate the envy of them, many colourable shifts and inventions have beene used, as if the world did hate only wolves, and thinke the fox a godly creature. The time ^b it may bee will come, when they that either violently have spoiled, or thus smoothly defrauded God, shall finde they did but deceive themselves. In the meane while, there will bee alwayes some skillfull persons, which can teach a way how to grind treatably the Church, with jawes that shall scarce move, and yet devour in the end more then they that come ravning with open mouth, as if they would worrie the whole man instant. Others also who have wastfully eaten out their owne patrimony, would be glad to repaire if they might their decayed states, with the ruine they care not of what, nor of whom, so the spoiles were theirs; whereof in some part if they happen to speede, yet commonly they are men borne under that constellation, which maketh them, I know not how, as vnapt to enrich themselves as they are ready to impoverish others; it is rheir lot to sustaine during life, both the misery of beggars, and infamy of robbers.

But though no other plague and revenge should follow sacrilegious violations of holy things, the naturall disgrace and ignominy, the very turpitude of such actions in the eyes of a wise vnderstanding

^a Novum .
multa regna
et reges eo-
rum propterea
cecidisse, quia
Ecclesias spo-
liaverunt, res-
que earum va-
staverunt, ali-
enaverunt vel
dissipaverunt;
Episcopi & sa-
cerdotes, ali-
aque quod
majus est, Ec-
clesias eorum
dissoluerunt, et
pignora huius
cederunt. Quo-
propter nec
fortes in bella,
nec in fide sa-
biles fuerunt,
nec viatores,
nec extiterunt, sed
terga multi
vulnerati, et
plures inter-
fecti verse-
runt, regionique
et regiones,
et quod peius
est, regna co-
lestia perdid-
erunt, atque
propriis bene-
dictibus ca-
tuerunt, et
hactenus co-
rent. verba

Caroli Mag. in Capital. Carol. l. 7. c. 104. b Turno tempus erit magno cum optaverit
emptum. In tractum Pallantia, et cum spolia ista, diemq. Oderit. virgil. Ene. lib. 10.

heart

leave the Church as bare, as in the day it was first borne; that fulnesse of bread having made the children of the house hold wanton, it is without any scruple to be taken away from them, and throwne to dogges; that they which layd the prices of their lands, as offerings at the Apostles feet, did but sow the seeds of superstition; that they which did endow Churches with lands, poysoned religion; that Tithes and oblations are now in the sight of God as the sacrificed bloud of goates, that if wee give him our hearts, and affections, our goods are better bestowed otherwise; that *Ireneus*, *Policarpus* disciple, should not have said, *wee offer unto God our goods, as tokens of thankfullnesse for what wee doe receive; neither Origen, hee that worshippeth God, must by gifts and oblations acknowledge him the Lord of all;* in a word, that to give unto God is error, reformation of error, to take from the Church, that which the blindnesse of former ages did unwisely give. By these or the like suggestions received with all joy, and with like sedulity practised in certaine parts of the Christian world, they have brought to passe, that as *David* doth say of man, so it is in hazard to bee verified concerning the whole religion and service of God; *The time thereof may peradventure fall out to be threescore & ten years, or if strength doe serve, unto fourscore, what followeth, is like to be small joy for them, what soever they be that behold it.*

E

Thus

• in m. v.
w. p. p. p. p.
a. d. h. v. v. v.
m. a. s. h. a. s. l. a. r.
q. u. a. m. i. s. t. a.
o. u. p. e. m. r.

Demo. 2. Pa-
nam non dico
legum, quas
sepe pertran-
sunt, sed ip-
sorum rituum
nisi quod uer-
bis in a. e. s. non
vident. Cic.
Off. lib. 3. Im-
punita credi-
t. Quia ritus
sunt, aut ritum
supplicium
grauis exis-
timas publico
odio? Senec. de
Benef. l. 3. c.

17. *Huius uentus uidetur (quod non sine genitu dixerim) ut magna hominum pars credat
futura demum uerè regnum. Antichristi exasisse, & cum huius Ecclesie indant pro libitu.*
Calvin. Ep. 3. Videtur ep. 1. 4. 5. 68. 108. ubi de hac sacrilega dissipatione queritur.

In the time of Popery, the Church of Geneva was very richly endowed, and great re-
newed. At the reformation, Calvin and Farel called upon the magistrates, as they
would answer it to God, to imploy all that holy stock only to pious and holy uses, af-
furing them they could not any other wayes bestow any part of it, without the guilt of
horrible Sacrilege. (So it is a degree of Sacrilege, any way to alter the wills and in-
tentions of founders, so far as they are tolerable.) They promised fairely, but haueing
possessed themselves of the goods and patrimony of the Clergy, they set apart some
small portions for the Bishoppes and the ministers, bestowing the rest in building their
walls, and furnishing their magazine against the Bishop (the lord and owner of the
towne) and other more base uses.

Calvin seeing this Sacrilege, and detesting it, was wont to say with great griefe, *I se
we haue taken the purse from Judas, and given it to the Diuell.* Seuerall men of cre-
dit haue heard this related by a grave learned French minister yet liuing (or very lately)
in England.

1744

heart, is it selfe: a heavy punishment. Men of vicious
quality, are by this sufficiently moved to beware,
how they answer and requite the mercyes of God
with injuries, whether openly or indirectly offered.

By meanes whereof the church most commonly
for gold hath stannell, and whereas the usuall saw of
old was, *Glaucus his changinge*, the proverbe is now,
A Church bargain.

And for feare lest covetousnesse alone should linger
out the time too much, and not bee able to make ha-
vooke of the house of God, with tharexpedition
which the morrall enemy thereof did vehemently
wish, he hath by certaine strong inchantments, so
deeply bewitched religion it selfe, as to make it in the
end an earnest solicitor, and an eloquent perswader
of sacrilege, urging confidently, that the very best
service which men of power can doe to Christ, is
without any more ceremony, *to sweepe all, and to*

leave

leave the Church as bare, as in the day it was first borne, that fulnesse of bread having made the children of the house hold wanton, it is without any scruple to be taken away from them, and throwne to doggs; that they which layd the prices of their lands, as offerings at the Apostles feet, did but sow the seeds of superstition; that they which did endow Churches with lands, poysoned religion; that Tithes and oblations are now in the sight of God as the sacrificed blood of goates, that if wee give him our hearts, and affections, our goods are better bestowed otherwise; that *Irenaus*, *Policarpus* disciple, should not have said, *wee offer unto God our goods, as tokens of thankfullnesse for what wee doe receive; neither Origen, hee that worshippeth God, must by gifts and oblations acknowledge him the Lord of all;* in a word, that to give unto God is error, reformation of error, to take from the Church, that which the blindnesse of former ages did unwisely give. By these or the like suggestions received with all joy, and with like sedulity practised in certaine parts of the Christian world, they have brought to passe, that as *David* doth say of man, so it is in hazard to be verified concerning the whole religion and service of God, *The time thereof may peradventure fall out to be threescore & ten years, or if strength doe serve, unto fourscore, what followeth, is like to be small joy for them, what soever they be that behold it.*

E

Thus

(11) (12)

Thus have the best things beene overthrowne
not so much by puissance, and might of ad-
versaries, as through defect of counsell
in them, that should have
upheld and defend-
ed the same.



FINIS.



all gone

